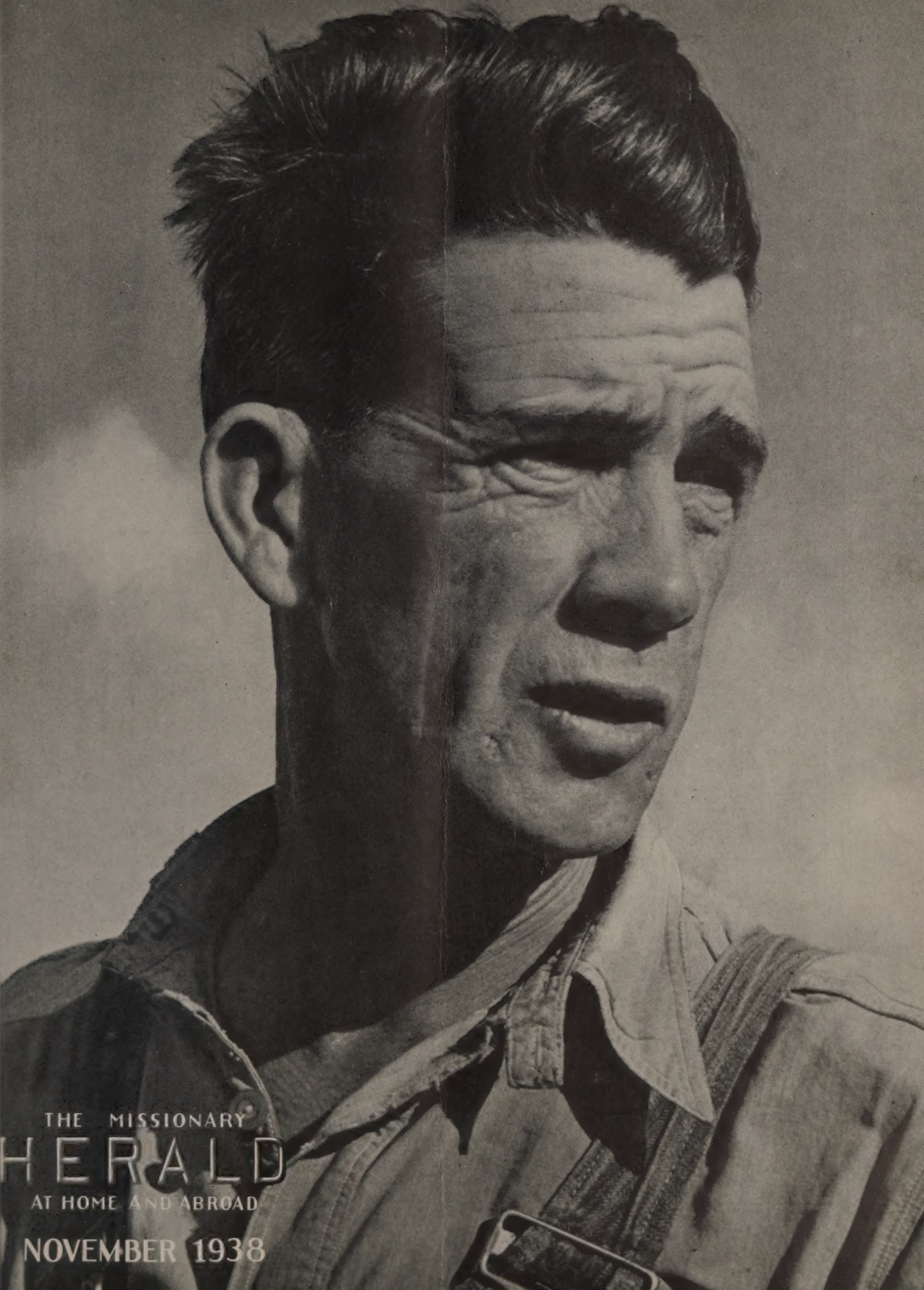

THE MISSIONARY

HERALD

AT HOME AND ABROAD

NOVEMBER 1938

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Foreword

This year the Marathi Mission of the American Board is celebrating its hundred and twenty-fifth anniversary, so we make much of Marathi Mission stories: the story of a remarkable village church; picture spread and story of the Mission's oldest girls' school—which is celebrating its centenary; story of the Mission's founder, Gordon Hall.

Who's Who in This Issue

William Woodard, on his way back to Japan from furlough, has been assistant in the headquarters of the Kumiai Churches in Osaka. Thomas Tripp is Associate Director of the Town and Country Department of the Church Extension Division of the Board of Home Missions. Edward Fairbank retired this year after forty-five years' service in the Marathi Mission of India. Alvin Scaff is a graduate of the University of Texas who is now studying at the Chicago Seminary. Mrs. Virgil Foster is wife of the associate pastor of the Pilgrim Church, St. Louis, Missouri. Mrs. Robert Williams is President of the Federation of Congregational Christian Churches of Florida. Mrs. George Wilson (Hazel T.) is member of the Prudential Committee of the American Board. The names of authors of articles not mentioned in this "Who's Who" will be found in the "Directory of Boards" on page 536 —or above, under "Editorial Staff."

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At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

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OUR COVER

The man on our cover is a typical American laborer, a self-reliant, industrious lover of liberty. "There's gotta be work," he shouts. "I ain't no reliefer. There's gotta be work."

The picture will draw attention to the Economic Plebiscite on Sunday, November 13, which the Council for Social Action has arranged for.

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS
14 BEACON STREET, BOSTON

THE BOARD OF HOME MISSIONS
OF THE CONGREGATIONAL AND CHRISTIAN CHURCH
287 FOURTH AVE., NEW YORK

MISSIONS COUNCIL
OF THE
CONGREGATIONAL AND CHRISTIAN CHURCHES

287 FOURTH AVENUE, NEW YORK, N.Y.

November 1, 1938

Dear Readers of The Missionary Herald:

The world of our day has been stunned by the destruction and collapse of religious liberty and political freedom in many areas of the earth. The heritage of religious liberty and human rights has been identified with our American life from the beginning of our history. Our churches were established in the great faith of our fathers which contributed richly to the creation of the America we love. At this Thanksgiving Season let us thank God for this heritage and give thanks, too, that in our 6,000 churches today the gospel ministry is unfettered and continues to proclaim the coming of the Kingdom of God.

Among all the Christians in Congregational churches and among the lovers of Congregational liberty in Christian churches, you are the inner circle who know most about the significance of the missionary work of our fellowship because you read The Missionary Herald. The earliest missionary movements in America were established by our fathers. The Missionary Herald was their spokesman. It is the oldest periodical in America in continuous circulation. Several thousands of our churches, at one time or another, have been aided by our home missionary societies, either in original construction or in the maintenance of the parish ministry. At the present time 1,011 churches are strengthened by aid from the Board of Home Missions and the State Conferences. The annual cost of this aid is over a half million dollars. This year it must be greatly increased because of the emergency help needed by churches seriously damaged in the hurricane which has swept the New England States. The Board of Home Missions is co-operating with the New England Conferences in aiding churches by grants and loans so that the Christian ministry in these places shall continue unimpaired. In this season of heartfelt thanksgiving, let us thank God for the ties of Christian brotherhood which bind us together as a fellowship, and as a tangible expression of this gratitude let us give for others.

While the world has been so near the brink of war over issues affecting the rights of minorities, let us not forget the minorities within our American life, and let us remember that one of the greatest ministries of our churches for a century has been to those minority groups who by accident of birth are placed under economi disadvantage and social discrimination. The work of our Board of Home Missions continues this ministry of the American Missionary Association for the Negroes who constitute a tenth of our population; for the mountain whites of the southern highlands; for the Indians of the West; and in Puerto Rico. This work is largely car-

ried on by income from funds provided by our fathers who established it while they lived and, dying, remembered it in their wills. When other nations seek to settle the fate of minorities by force, let us thank God for our fathers' faith and resolve like them to live to make men free. There is no better way to demonstrate this resolve than by a gift for this work which urgently needs additional support.

In 1936 our General Council "stirred by the deep need of humanity for justice, security and spiritual freedom and growth, aware of the urgent demand within our churches to match our gospel, and clearly persuaded that the gospel of Jesus can be the solvent of social as of all other problems" voted to establish the Council for Social Action. Let us in thanking God for this stirring faith of our own day also resolve to give expression to this faith by our gifts and deeds.

For 127 years our churches have been engaged in the foreign missionary adventure. The American Board of Commissioners for Foreign Missions is the oldest foreign missionary society in North America. It was founded by Congregationalists. One hundred years ago in 1839, we had 375 missionaries on the foreign field. For more than a century and a quarter the American Board has been the channel through which over 4,500 missionaries have given of their lives in foreign lands. One hundred years ago only 107 Nationals were available as Christian leaders. Today over 7,000 National Christians are trained leaders working with 467 missionaries. More money is raised on the mission fields for support of schools, churches, and hospitals than is contributed by the American churches. Our chief responsibility from America is the support of our missionaries. In recent years, when economic conditions have been difficult, the salaries of our missionaries have been drastically cut. The cut was made as an emergency measure. It has lasted over five years and the strain is too great. One-half of that cut should be restored. It cannot be done unless $35,000 of additional funds are given, but a fifth of that cut could be restored with $14,000. Equally important is the repeated requests for replacements with new missionaries. The Board has need for 53 new workers who cannot sail until additional support is provided. How much will you give to match the sacrifice and faith of someone else who is willing to go and build foundations of world peace and brotherhood among men? At this Thanksgiving Season let us thank God for the spirit of courage and faith which has kept missionaries of the American Board at their places of service, even though war rage around them as in the Far East, and let us resolve to give as never before to match this faith.

This letter is written because our missionaries at home and abroad need your help. They need the help of your church. The Missions Council has suggested that all churches this month arrange a special offering for the whole apportionment as a Thanks-with-Giving Offering. We are glad to send any church special envelopes for this purpose. But for you who want to help, there is no need to wait. Write your check today or place your gift of money in any blank envelope. Simply write on it "For the Missionaries of my church" and place it on the offering plate next Sunday, or mail it to your state conference treasurer. If there is a special cause you wish to aid, mark your gift accordingly and your wish will be fulfilled. God will bless you with a more joyous Thanksgiving because you have shared it with others.

Gratefully yours,

Leonard B. Outerbridge

Executive Secretary

The Christian Fellowship in China

By Paul R. Reynolds

A MISSIONARY just back from China reported a conversation with a pastor of a leading Japanese church. This Japanese minister said that the army leaders had been amazed to find that the missionaries were everywhere in China. They were also somewhat surprised to find that these missionaries in practically all cases had the confidence of the Chinese people. A third thing that puzzled them was that the missionaries were staying with their work even in war time. He gave an instance of one city far up in the mountains of Shansi Province which was captured by the Japanese army. They found the city practically deserted except for three women missionaries who were carrying on. Some 2000 refugees were crowded into their compound.

THE MISSIONARIES REMAIN

There has been evident during this year of war a somewhat similar naïve surprise on the part of many American newspaper men. Most of them had not before seen missions and missionaries at work. Their approval has been forthright and their admiration of the courage and splendid work being done has been most heartening. The front pages of the great newspapers all across the country have been carrying items like this:

"The fall of Nanking was an awful spectacle but it would have been infinitely more frightful had it not been for the courageous efforts of a handful of American missionaries . . . who stayed throughout the siege. Working solely for the welfare of some 100,000 civilians remaining in the stricken city, these foreigners ran risks which came within inches of costing their lives."

In another newspaper report the following appeared: "Never did the foreign missionaries, especially the American missionaries, stand higher in the regard of the Chinese people and the Chinese government than now. This appreciation goes far beyond the limits of China's ruling family. The missionaries have won the hearts of hundreds of thousands Chinese, Christian and non-Christian alike, for the courageous way in which they have stood at their posts despite bombing raids, artillery fire and repeated warnings from their respective embassies."

Another newspaper correspondent wrote as follows: "The most significant job done by the Americans in China is neither the buying nor selling of goods. It is so great a work that it is often misunderstood. This is the tremendously important and valuable service of the American missionary. It is impossible to over-emphasize the great value to China of the American missionary, the American school and hospital. I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries. No matter what happens to China most of them will remain at their posts valiantly laboring for the simple people who love them."

Instances of this heroism and continuing work are too numerous to mention. The story, for instance, has been told of Dr. B. Some time ago she reached the age for retirement but there was so much to be done that she stayed on and opened up a clinic of her own. When the invading armies were bombing the barracks not far from her little center she was advised to go to the American legation for safety. She said to a friend, "I haven't much longer to live anyway and these women and children need me more than ever." Then with a glowing light in her eyes she added, "I guess I'll just stay on."

Perhaps many of our church members would be as surprised as the Japanese militarists and the American newspaper men if they could see not only what is going on now in the war areas, but the type of service which missions normally render all around the world. Even in peace times the hospitals in China are all too few, but there are 250 mission hospitals scattered all across the land. Until recently they were practically the only hospitals in China. Jesus once said, "Greater things than these shall ye do." Our mission hospitals in China alone every twenty-four hours treat more diseases and heal more broken bodies than all of Jesus' recorded healings.

THE CHINESE CHRISTIANS WITNESS

Nor is it alone the missionaries who are facing the terrible crisis of war with courage and redoubled efforts. The Chinese Christians and the Chinese church, facing greater danger and harder conditions, are on the whole living in a way which brings vast encouragement and a sense of deep humility to many of us in America.

"No matter what happens, we are determined to carry on. We believe that the educational front is more important than the military front."

These words were cabled to America by Dr. Herman Liu at the beginning of this present situation in China. Dr. Liu himself has since given "that last full measure of devotion." But not only does the university of which he was president carry on, but other mission

schools and colleges are open and doing even more significant work than ever before.

Dr. E. Stanley Jones, after a recent trip among the universities and colleges in China, said:

"You have commissioned us and sent us across the seas to make disciples of all nations. We come back and report to you a wide open world. After a century of effort we stand at the moment of our greatest possibility of reaping the harvest of our sowing. The educated classes of China are weighing the relative merits of Communism and Christianity. China is today the ripest field among the educated classes in the world."

The leader of the Chinese people, General Chiang—himself a Christian—is urging that young people remain in school and receive proper training for the days of reconstruction ahead. Both Madam Chiang and the Generalissimo have repeatedly urged the mission schools and colleges to carry on.

DR. KAO READY TO RETURN

An example of what happens is the case of Dr. H. C. Kao, who will soon return to China to head up a new department of Applied Commercial Chemistry in the northwest region. Dr. Kao has been advised by the Chinese government that he must not risk return to China at present.

His story is thrilling. As a little boy he was picked up from his father's three-acre farm by Watts O. Pye and sent to school. He gave such promise that his Chinese teacher sent him on to the mission high school. Because of his fine record there he earned a scholarship at one of our Christian universities. He soon distinguished himself in research work in chemistry. Dr. A., in charge of the department, said that this young man gave promise of being one of the finest research men he had ever seen in all his teaching experience.

A little later at another Christian university the young man was given a Rockefeller fellowship for research. He has had many articles printed in Chinese and American. Recently he was given his doctorate by Columbia University. He has been elected to two of our American scientific honor societies.

Through the foresight of the Chinese government and the long training made possible by the mission enterprise this Christian scientist will return to China after the war to share in the rebuilding of that great nation.

Dr. Kao

The meaning of the Christian fellowship is outlined in stark boldness by incidents innumerable. At the time of the massacre of the Japanese civilian population in one of the northern cities last summer a number of Japanese children were hidden and protected by some of our Chinese servants on a nearby mission compound. This was done at the risk of their own lives.

A letter which came a few days ago from one of our missionaries tells the prayer offered in a village chapel by an unlettered Chinese farmer. He prayed, "Father, forgive both the Japanese and the Chinese for the sin of war. O God, put peace and love into the hearts of the leaders and the people of Japan and China."

A woman, who used to be at the head of one of our church industries for women in a northern city, sometime since in a Chinese prayer meeting rose and asked that prayer might be offered for the Japanese mothers. She went on to say that she had looked at the Japanese soldiers marching through the city streets. "Many of them are fine boys," she said. "It is not their war. May we not tonight pray for their mothers?"

A NEW CHINA OUT OF PRESENT CHAOS

Within the last few days there has come to hand a letter written by Madam Chiang to a member of the Prudential Committee of our own American Board. Her words in this letter, coupled with these acts and attitudes on the part of everyday Christians scattered in many parts of China, show that the Christian fellowship is indeed laying the foundation for a new world in the very midst of the present chaos.

Madam Chiang says, "The great loss of life, the great suffering of our people, and the great wastage of property and energy are deplorable. However we are going to recover, I do not know, but we all face the future with faith in our hearts and hope undiminished. It is a great comfort to us to know that with us are the sympathetic prayers of so many friends. It encourages us to endure and to struggle as we should struggle. We hope that the lives that have been lost will not have been in vain, and that out of this ghastly war will emerge a better country with high ideals, and with a determination to take her proper part in the promotion and progress of the civilization of the world."

SHALL WE DO OUR PART?

Can we do less than our suffering Chinese fellow-Christians? Let us pray for both Japan and China.

And let us give, give as we have never given before. One channel is offered by the Church Committee

on China Relief. This organization, sponsored by the Federal Council of Churches, represents practically 90 per cent of the Protestants of America. Our own Dr. Fairfield is the executive secretary. One American dollar will save a life for a month in China. The Japanese have indicated that they do not need help from this relief organization.

A third thing we can do is to give to our mission board. When a newspaper man like George Sokolsky unites with a great church leader like E. Stanley Jones in saying that the mission enterprise is the greatest business in the Orient today, we need to give all that we can to help carry on.

We need to do more than support the present enterprise. Today it is true as in the early centuries of our era—"The Christians hold the world together." We cannot, we must not be drawn into this war, but we should reinforce that line which today "with charity toward all and malice toward none" is ministering in the Master's name in hospital, school, chapel, and refuge "over there."

After the hostilities cease, when the tension slacks and the let-down from the high idealistic purposes set forth by Madam Chiang comes, then even more will the ministry of love and service be needed in Japan and China alike.

The Christian Fellowship in the Orient is facing war with high purpose, great deeds and sacrificial giving. We must do our part.

The Missionary and International Goodwill

By William Woodard

DEVOTIONAL PERIOD

Reading: Twenty-third Psalm.

Meditation: Though this psalm beautifully expresses an experience which every Christian should understand, it stands in marked contrast to the Lord's Prayer in which the word OUR gives the true dimension of the Christian's spiritual, ethical and intellectual horizon.

Integral to the gospel is this all-inclusive spirit. Implicit in "*our Father*" are the corollaries, universal *sonship* and *brotherhood*. *Our bread* is a decent living for all: India, Africa, etc. *Our sins* include Japanese aggression, India's subjection, and Africa's partition as well as lynching and problems nearer home.

What are our *temptations?* What *forgiveness* do we seek?

The salvation we seek in *Deliver us from evil* is world wide in scope. Any conception which limits the Christian's outreach is by that very token less than Christian.

The Great Commission has been the imperative for world missions. The missionary spirit finds its imperative in the heart of the gospel. The charter for world service is in the OUR of the Lord's Prayer. At no point does the missionary sense the necessity for mutuality, the inescapable OUR, more poignantly than in his function as an advocate for peace in *our Father's world.*

Repeat the Lord's Prayer.

The Leader:

That the Christian missionary should be a means of developing international goodwill may be assumed, but it does not necessarily follow that he always is. The casual slip, a momentary irritation, or a superior attitude have not infrequently negated many days and perhaps months or years of friendly cultivation.

The missionary is under observation more or less constantly day in and day out. Being human it is not surprising that he fails time and again to live at all times an exemplary life. Yet the work calls for just that. And each day strengthens or weakens the respect, the ties of friendship and goodwill which link the nationals with the missionary's homeland.

That the Christian church too should be regarded as an instrument of peace is assumed and yet the record of the church and ministry during the World War is being cited abroad to indicate how the church supports the state even in democratic countries in time of war.

That the Bible is the foundation of world peace and liberty is accepted and yet it, too, is cited to show that Christians should submit to the state.

THE PROGRAM

(*The five sections that follow may be used as the basis for a number of presentations by different members.*)

1. *The missionary in personal relations*

"Suddenly I stopped. What right had I to be here as a Christian missionary when I could not control myself? Not only had I become impatient and angry with my fellow-workers whom I had come to teach, often I had given way to petulance and scolded them for insignificant matters. I was, indeed, a worthless missionary if I still had to learn the elementary lessons of bridling the tongue. There and then I resolved to either let Jesus' spirit dominate my life in things big and little or quit and pack up for home."

(*Reported from memory*)

Christian missions is primarily an investment in character and personality. Whether we are effective peace workers depends not so much upon our powers of discourse or persuasion, because often discussion of peace is not permitted, but primarily upon whether we create confidence, first in ourselves, then in those of the homeland, and finally in the possibility of justice as well as peace, or justice through peace. Confidence is the *sine qua non* of peace and goodwill. If the missionary creates this he is truly a "shuttle of friendship."

●

2. *The missionary in social relations*

It was the first visit of the new missionary at the home of the local minister. Inquiry had been made as to the work the minister considered most valuable and wished to have the missionary emphasize.

"The important thing about you is that you are here. What you do is secondary. There are so many forces working against international friendship, so many people saying things against your country, that I want you here with me as a demonstration that some Americans stand for something different."

Nevertheless the work done is important. Listen to the testimony of a Japanese member of parliament as he lectured to students in Columbia University:

"American missionaries have made significant contributions to the development of every phase of humane and liberal movements in Japan—to the advancement of social work in all its aspects, to the emancipation of Japanese women from ancient wrongs, to the improvement of our economic life. If you will take the outstanding figures in nearly every field of beneficent work in Japan you will find men and women who in their early life came under the influence of American missionaries. The first foreigners whom the Japanese took into their homes and learned to know intimately were American missionaries through whose faces and lives shone the gentle spirit of Jesus Christ. Not long ago when I told an American woman that thousands of Japanese early learned to think of Christian teachings as the law of American life, she shot back to me the reply: 'Well, you had no business taking the missionaries so seriously!' Perhaps not, but we did; and that fact entered deeply into the psychology of the Japanese people in their thinking about America."

(*Y. Tsurumi*, Present-Day Japan)

"Last but not least, we feel grateful to the American Christian Missions. In the early days of modern Japan there still clung obstinately to the mind of the Japanese people in general, strong anti-Christian feeling, a legacy of the period, more than two centuries before, when Christians had been expelled from Japan for their complicity in political affairs. The missionaries who came when the country was again opened had hard times, but with faith, patience, and kindliness they have succeeded in breaking through. Their accomplishments in the fields of social work and education are worthy of the highest commendation."

(*Hirosi Saito*, Japan's Policies and Purposes, *p. 178*)

●

3. *The missionary as an interpreter or unofficial ambassador*

In administering relief in famine, earthquakes or other calamities the missionary often becomes a focus for the gratitude of the people toward the givers in the homeland. Acting as an intermediary for the friendship dolls to Japan or the boxes to the Philippines he has often had opportunities to express at some length the sentiments which prompted these and other movements.

In times of accidental bombings such as occurred in China people go to him with apologies and many other indications of regret. But in addition to these somewhat pleasant occasions he cannot escape the moments of humiliation as well. The deep resentment that followed the Exclusion Act was put before him. When the government policy of his own land is unquestionably provocative, and some returned student or traveler tells of ill-treatment or discrimination there; when there is mass agitation in his homeland against foreign elements; when in newspapers, over the radio or on the screen, the dark or unsavory side of western life is depicted—well, he has to "take it"! At such time he cannot do less than express his own shame and as far as possible dissociate himself and friends.

●

4. *The missionary's relations to his own government*

Missionaries in Japan are entirely under Japanese law. There is no government protection except through diplomatic means. The same is true in other independent countries. In the Philippines he cannot escape his government's protection and in the British Empire a similar situation prevails.

"Gunboat protection" is primarily a problem of China where the United States as well as other nations maintain troops and have a naval force for the protection of its citizens. The British government has allowed its subjects to sign a waiver and it thereby is relieved of any responsibility for the individual who chooses to live or travel in interior places considered hazardous.

The United States government, however, has no such provision and even though a citizen may wish to divest himself of government protection he cannot do it. The government's position that failure to act in defense of one person endangers the life of all, is quite understandable.

Yet there should be some provision made for the individuals who wish to put themselves completely in the hands of the people they serve. Whether there is real protection seems to be open to question. Some contend that the greater the protection provided the greater the irritation becomes. The temptation

to use the protection in illegitimate ways is very strong.

And the result is that demands are made far beyond what is provided in countries where no such conditions exist. The missionary has no objections to legitimate diplomatic protection. He does oppose the use of the military or the threat of force on his behalf. As long as missionaries have recourse to military protection they are open to the accusation of being part of an imperialistic thrust.

The system is a source of grave misunderstanding. As soon as normal conditions return to China, steps should be taken looking forward to its abolition.

•

Dissociation from the acts of one's government is not particularly pleasant and yet none other will suffice when the acts most clearly violate the fundamentals of the Christian's conscience. There was a rather frequent suggestion made in 1924 that missionaries should withdraw from Japan as a result of the exclusion clause.

But such withdrawal certainly would have appeared like recognition of a government connection. In this age of the totalitarian state more than ever is it necessary for the Christian to rise above his nationality and not hesitate to be a Christian first and citizen second.

In the face of commercial exploitation, military pressure, or political expansion the missionary cannot do otherwise than side with the groups in the homeland who oppose such actions and even in the face of obviously unjust criticism a defense mechanism must be rigidly avoided.

Much has been said about becoming naturalized in their adopted land. But while this may have some influence as a demonstration of goodwill and complete devotion to the people, it places undue emphasis upon the fact of nationality. The missionary must transcend nationality. He must indicate that his Christianity is prior to his nationality. "My country right or wrong" can never be his motto. He must be intensely loyal and at the same time objective. Being free to criticize his own country when he is wrong, he must not become sentimental regarding his adopted land but speak freely concerning its evil as he does of his own.

•

5. *The missionary's relations to the land of the people he serves*

The vast majority of missionaries enter the country they serve with regular government passports and visas. They are permitted to carry on their propaganda because of treaties or understandings.

The missionary then is obligated to scrupulously observe the rules or conditions laid down for his work. Political activity in the narrow sense is entirely out of his sphere. But peace work always tends to be political and the missionary is, unconsciously perhaps but unavoidably, a means of disseminating democratic ideas. And in non-democratic countries, because of the dynamite inherent in the gospel, he tends to be a subversive agent breaking down local and national loyalties.

Particularly at a time when peace organizations have been disbanded, when internationalism is looked upon with disfavor and foreign residents are regarded with suspicion, the direct work for peace is practically nil; but even at such a time patient labor on behalf of the people is a silent agency for peace and goodwill.

He can maintain contacts which otherwise might be lost, and bringing together peace-minded people of two antagonistic groups, such as Japanese and Chinese, lay foundations for future friendship.

In times of disaster the missionary in sticking to his task undoubtedly is a powerful influence for goodwill. Fleeing when local uprisings make the presence of foreigners a menace for their fellow-workers also may be an act of friendliness. But in refusing to flee when one can serve and endure suffering with friends in the face of an invader is unquestionably of the greatest value.

The missionary has in him a great potentiality for developing goodwill. He can mitigate the resentment felt by the non-white races of the world toward the white empires. From their point of view the white man "doth best ride the world like a colossus and we petty men creep about under his huge feet to find ourselves dishonorable graves."

That the day is past when he will supinely acquiesce in such a condition ought to be clear to anyone who seeks to learn true conditions of the world. In some ways it looks as if the words of Shylock most clearly reveal the mind of the non-white: "The evil that you teach me I will execute. And it shall go hard with you, but I will better the instruction."

•

A world community is being born. Incredible! And yet in the present chaos the desire for peace on the part of the masses is still strong. Even though conditions grow worse and warfare becomes widespread the ideal will persist.

Mankind cannot tolerate indefinitely the international savagery which now prevails. The Christian interpretation of life demands that we find a rational way of settling differences. We will not lose hope. Creation has not ended. And ultimately the very faith we have in the possibility of a peaceful world will create the *will to peace* and we shall have a society of nations, a world community.

Is The Country Church Dying?

By Thomas Alfred Tripp

THERE is a popular notion that the rural church is "dying out." Some people seem to take a fiendish delight in telling how fast country churches are passing out of existence. Others utter dark lamentations about it. But there are not many who know just what the situation is and fewer still who seem to be doing anything about it.

The truth is, many country churches have been closed. Some have died which should have done so, many should never have been born, a few now living should probably cease to exist and others which appear alive are already dead without knowing it.

Some parishes have died which should have lived and many that are expiring should be saved from annihilation. Some died a natural death, many died by violence through bad overhead administration and others simply committed suicide by factional disputes and indifference.

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In the first place too many churches have been organized. As the frontier was settled there was a strong tendency to over-expansion by every institution including the churches. Sectarianism and competition prevailed, particularly during the "denominational era" from about 1865 to 1910 when each communion sought to get into every community.

New parishes are still being formed and, in spite of losses, numerous localities have several competing congregations. The situation must now be viewed with common sense and necessary adjustments.

A recent study of rural churches in a western state identified four stages in the "life cycle" of the churches from the frontier period onward, namely, (1) the formation of congregations, (2) the erection of church edifices, (3) the maintenance of the congregations, paying for the church buildings and support of the pastor, and (4) the death of unwarranted churches. One might wistfully add a fifth stage as that of readjustment and interdenominational coöperation. The first two stages were practically accomplished by the end of the pioneer period. At present we are still struggling with the problems of the other three.

North Dakota is a good example of this process. Missionaries of many communions established congregations as fast as the territory was settled. They built churches, sometimes several in a single community. Since then they have been gathering new members, organizing their forces, raising money for current expenses and struggling to pay for church buildings.

Recently, even though feebly, the Protestant denominations have begun to coöperate in making readjustments to correct overlapping and unreached situations.

In 1936 there were 43 denominations represented in the state by 2,097 local churches. During the preceding ten years 721, or over 31 out of every 100 churches of all denominations were closed.

In the same period 546 new or revived churches appeared, 256 of which were in the open country. However, the "death rate" of open country parishes in North Dakota was nearly 46 per cent as compared to about 24 per cent for village churches and only 14 per cent in the cities.

At the same time new churches were formed at the rate of 28 per cent in the country, 21 per cent in the villages and 16 per cent in the cities.

This outline shows a great turnover of churches, especially in the country. It is very difficult to get a clear view of the situation. As far as North Dakota is concerned a few facts are fairly evident, however. More churches are being closed than opened. More churches are closing and reopening in the country than in towns or cities. The open country will experience the greatest net loss.

After over-churching, the most

"Preaching Sunday" in the open country churches of the South is still a social event

serious cause for the closing of country churches is the shifting of farm populations and the concomitant trend of rural people and institutions to towns and cities. The loss of farms by their operators in recent years has resulted in a higher percentage of tenant farmers. Tenants move from farm to farm and from community to community making for a more unstable country community.

When the tenancy rate exceeds 20 per cent in a given locality the church begins to decline. Old people retire from the farm, settle in town and join the church there. Younger people go to the towns and cities to work leaving the country church behind.

And many of the more prosperous farmers, not to be outdone by the city-bound Joneses, have joined the church in a near-by town. All this takes so much strength from the crossroads church that it is often starved out.

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The effects of the village-ward trend upon the countryside is revealed by the fact that between 1920 and 1930 farm population declined, while that of rural towns increased. With the aid of automobiles and good roads farmers are going to the towns and larger centers to trade, thereby killing many country and hamlet stores. Consolidated schools are usually located in towns while the surrounding country districts are discontinued.

When a country parish becomes seriously weakened by such forces as those mentioned above it is often yoked or consolidated with one in town. Or it may die and the members who have sufficient religious interest join a town church.

Due to modern developments the crossroads church, like the country store and district school, follows the village-ward trend. However, the church is the last of the three to die out in the farm neighborhood.

The most disturbing factor in the situation, though, is the fact that when the church goes to town it does not take its constituency with it to nearly as high a degree as other institutions. Hence, many farmers are left without religious services.

Furthermore, weakened country churches, especially those on circuits or which for various other reasons have a part-time or poorly prepared ministry, are not doing very efficient work as compared to town or city parishes.

Making comparisons between 1920 and 1930, the Committee on Recent Social Trends said, "A surprising number of open country churches survived.... The closer to a village the open country church is located the less chance for survival, but in the zones beyond the direct village influence the open country churches still tend to flourish. Of the 64,000 open country and hamlet churches in existence in 1920 more than four-fifths were still functioning in 1930, and outside the immediate influence of villages and towns the number now appears to be holding its own." The closing of strictly open country churches has apparently "struck bottom."

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To sum up the situation, one may say that the closing of open country churches is not a matter for great alarm, but the weakness of some of them, the wasteful competition of others and the neglect of neighboring unchurched farmers by village parishes should concern Christians everywhere.

There is an urgent need for a constructive program on behalf of crossroads churches in order that none die which should live and to make those which flourish more effective.

1. Since many abandoned country churches are near the towns it is most important that village congregations should reach out into adjacent farm areas to serve farmers where the country parish has been closed or never existed. The tendency of many town congregations is to end their efforts at the "city limits."

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What a difference there would be if every village pastor were to make a survey to discover the unreached country people around his church. It should add greatly to the zeal and religious spirit of town churches if their official boards would seriously undertake to bring their farm neighbors into their fellowship and if, when they enlist them, they would give country men and women equal representation in the leadership of the parish.

2. In the sparsely settled mountainous and arid regions and other disadvantaged areas of the Nation where the country church is handicapped by lack of sufficient people or support assistance from outside sources must be given. Many churches in these sections have died and were it not for church extension work and sacrificial missionaries many more would have been closed.

Much of this work is a personal ministry to individuals and families. This type of work calls for interdenominational coöperation. It, also, demands a concept of the church as being a fellowship in which the whole church takes responsibility for its weakest members.

3. Finally, many of the thousands of stronger open country churches which will continue to flourish indefinitely need help in their work. Too many are inadequately equipped and their programs often leave much to be desired. There should be a greater measure of fellowship and mutuality among them.

As a group, their pastors are too poorly paid. This means that well-trained men frequently find it necessary to leave the farmers' church for the town or city at the first opportunity. Perhaps no other step is so much needed as that of increasing the income of these leaders.

Missionary aid in some cases, interdenominational coöperation and comity in others, assistance in forming yoked fields and larger parishes where needed, and more field work to give guidance in strengthening the program and financial support of its own work are urgent necessities of the open country church.

The situation calls for a sympathetic appreciation of the problems and the unique contribution of the crossroads church and an earnest endeavor to assist it. The Christian objective demands that parishes should be maintained only in those communities where other churches are not now serving the people in order that there shall not be harmful competition and it also requires that some kind of religious ministry shall be available to every family. This holds for all communities but especially for the open country.

A Village Church in India

By Edward Fairbank

THE Church, or perhaps I should say the churches in India are in the making—imperfect, full of lacks and faults, but growing. As I look at one and another of the village churches (the great majority of which form the Church in India) they already have a history that is full of meaning.

Let me give you an example, not an isolated one by any means, but one that illustrates many another of the great body of rural churches all over India.

On the first of April of last year, I was present at the dedication of the church building at Dedgaon, ten miles east of Vadala in the Ahmednagar District. There were present a thousand or more Christians along with the leading Hindus of that village.

As I looked at the well-built stone church and at the great gathering, with scores of Christian leaders who were born, baptized and brought up in Dedgaon, or whose parents were from Dedgaon, the significance of what the impact of Jesus Christ had meant just to this one village came to me as a wonderful revelation of the power of the living Christ.

Many years ago, missionaries went to Dedgaon on their evangelistic tours. They preached the gospel of the living, loving Christ. The high caste people inside the walls of the little village heard the preaching but turned away from it.

Outside the village, a few of the poor oppressed outcastes heard the news and accepted Christ as their Savior—and what a transformation!

These depressed classes have been the slaves of the villages for ages, doing the scavenger work of the villages, sweeping the filthy streets, dragging away the animals that have died of disease or lack of food or poison (administered no doubt by themselves); eating this carrion, many living on the scraps of bread thrown out by the housewives of the upper castes.

They have lived for the most part huddled together in grass huts or small low houses built of sundried brick. Their dwelling places and surroundings ill-kept and filthy; men, women and children utterly ignorant and superstitious: the down-and-outs of the whole social order, their very touch, even their shadow falling on highcaste men, a pollution. Is it any wonder that they had what is so aptly termed today the inferiority complex?

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It was these poor wretched downtrodden people who heard the message of hope and life. One and another gradually came forward—not without some opposition on the part of their fellow castemen—and were baptized.

They called for a school. A Christian teacher was sent them. Never in hundreds or even thousands of years had their children ever had a school, or ever learned to read and write. The numbers in the school were not large, just a few small boys and fewer girls, ten, twelve, fifteen, with hardly any clothing, knowing little or nothing of what cleanliness meant.

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Wonderful changes took place. The church grew, the school prospered. The people began to care for their homes, had better houses, better kept, cleaner and more sanitary. Worship at Sunday services, the Sunday School, the daily Scripture lesson in school—all had more and more meaning to their lives.

They learned to give, to give gladly, even sacrificially. Leading Christians began to go out with their pastor to neighboring villages to sing glad Christian hymns, to preach the Good Tidings that had come to them, the forgiveness of sins and the transforming power of Jesus Christ, their Savior.

Think of what that church at Dedgaon, with its school, has meant! The boys and girls, baptized in that church and who have studied in that school, have gone on in scores of cases to higher schools—at Vadala, then to Ahmednagar to the High School or Training School for boys, to the Girls' Schools and, in some cases, still farther, on to the colleges and the theological seminaries.

They have become teachers (men and women), preachers, Bible women, pastors, industrial workers, carpenters, masons; have gone into railway service and Government service, have studied to be nurses and doctors.

Some have come to the United States. A number of years ago there came to Bangor Seminary a young man by the name of Anandrao S. Hivale. He graduated from Bangor, went to Bowdoin, earned the B.A. degree and then went back to India to become the pastor of the largest church in Western India.

Another young man, born, baptized and brought up in the Dedgaon church and school, studied through our Vadala school, the normal training school at Ahmednagar, and after finishing his course in the Bombay High School, came to America, worked his way through college and medical school and went back as a doctor and eye-specialist in the rapidly growing port city of Karachi—a Christian doctor taking deep interest in the building of the church at his village of Dedgaon.

Still another Hivale, whose father was born and brought up in the Dedgaon church and school, Dr. Bhaskarao P. Hivale, who came to the United States, studied through Andover Seminary, secured his M.A. and Ph.D. at Harvard, and went back to India to become Professor of Psychology and Philosophy in Wilson College of the Bombay University. Dr. Hivale is today the President of the All-India Christian Association.

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Think of it! From that one church and village of Dedgaon, there have gone forth as Christian school teachers, Bible teachers, preachers, pastors, nurses and doctors as well as industrial workers, carpenters, masons and so on, at least one hundred and fifty Christian men and women whose origin was in the depressed, untouchable classes.

You will find these Dedgaon Christians all through the Marathi-speaking areas of Western India. You can hardly go to a Mission in the Bombay Presidency and the Central Provinces where the Marathi language is used but you will meet men and women who have come from that little village.

Once again think of the background of those Christians and then think of these servants of Christ! Do you wonder that my heart was filled with thankfulness at the dedication of that beautiful stone church, built by their own labor and by their sacrificial giving!

This church of Dedgaon, with its four hundred members, belongs to the Godavari Valley Church Council (made up of Christians from the Church of Scotland, Methodist Protestant and our own Congregational Missions)—and the Godavari Valley Church Council belongs to the United Church of Northern India, a body that occupies the territories from a hundred miles south of Bombay and north way up into Assam.

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It is the work and influence of Christian churches like that at Dedgaon that have produced the great Mass Movements in which hundreds and thousands in India are being drawn to Christ.

All the work that has ever been done for these depressed untouchables, until very recent times, has been done by Christian Missions and Christian Churches.

Men and Missions Sunday

SPONSORED by the noted physicist, Dr. Arthur H. Compton, Assistant Secretary of State Francis B. Sayre, Charles P. Taft, and other well-known Christian laymen, this year's observance of Men and Missions Sunday, to be held November 13, 1938, promises to receive more widespread recognition than in any year since the occasion was instituted in 1931.

The theme for this year is "Building a Christian World Community."

In the opening article of this year's Manual, the Hon. Francis B. Sayre, Assistant Secretary of State, says—"Nations are caught between two profoundly conflicting ways of life—on the one hand, the primal law of tooth and fang; on the other, the way of coöperation, moral restraint and human brotherhood. . . . It is high time that followers of Christ awoke to humanity's need and went valiantly forth to win the world for Christ."

These Manuals, of the Laymen's Missionary Movement, which contain material for missionary sermons and laymen's "four-minute" missionary talks, will be distributed among the ministers of the coöperating cities by the local coöperating committees and Key Men of the Movement, and also in other communities by some of the Missionary Boards.

Among the contributors to this year's Manual are John R. Mott, Charles P. Taft, Kenneth Scott Latourette, John Leslie Lobingier, Ferdinand Q. Blanchard, Edward D. Kohlstedt, H. F. Johnson, and other eminent missionary leaders.

November 13, the date fixed for this year's observance, is, as in other years, the Sunday preceding Thanksgiving Sunday.

Already assurances have been received by the Laymen's Missionary Movement from responsible local

leaders in 1042 cities and towns that earnest efforts will be made to secure the community-wide observance of the day. Dr. Arthur H. Compton, the General Chairman of the Committee, is directing the activities with such efficiency that it is confidently expected that the number of cities which will observe the day this fall will exceed 1317, the number participating last year.

Local leaders who are interested in promoting the community-wide observance of the day are invited to communicate with the Laymen's Missionary Movement, 19 South La Salle Street, Chicago, Illinois, for further information.

Rain Comes to Sealacon

In a warm country shelter is not really necessary in the summer unless it happens to rain. Sealacon, our young people's summer conference in southern Alabama, took advantage of this fact for six years. Its log cabin "dormitories" were used chiefly as headquarters with most of the sleeping done on the good earth round about. But this year was another story. Marguerite Davison writes:

"The Seventh year brought bad luck to Sealacon. We had bragged about the perfect weather we had always enjoyed during our camp week, so this year the weather man thought best to take us down several pegs. Although it had rained for weeks before camp, it continued to rain for two days after camp opened. Then it rained when camp closed.

"Making and breaking camp in the rain is no easy job. The first group that landed there put up the newly purchased old army tent, remade the spring dam and cleared the trough leading to the swimming pool. All of this they did in the pouring rain, trotting about in bathing suits and bare feet. When they got chilly they took a plunge in the swimming pool to get warmed up by exercise.

"The problem of making fires burn in the rain was not easy. They built a sort of shelter with some tin roofing intended for the top of the leaking kitchen cabin, and we had meals. We huddled together in the leaky kitchen cabin to eat and we were so grateful for the heat of the tin plates full of dinner on our knees. That first night we slept in the newly raised tent, and the boys enjoyed their fairly new cabin which had only a few leaks.

"In spite of weather and almost impassable roads the young folks came to camp. We had about twenty-four with us, with additions and subtractions all along through the week. It was a game group.

"The army tent gave way after a day of rain and a night, and began leaking in earnest the second day. All of our bedding, suit cases, cots, and everything else was wet. That night we spent in a friendly farmhouse on the hill, nine girls spread in beds, on couches, and on pallets spread on the floor.

"The boys still stuck to their cabin which kept fairly dry. We were thankful when the sun shone the next day and we could dry our bedding and begin to live.

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"In spite of weather we had classes and a program that moved along smoothly. Three and a half days of clear weather were granted us, then came the candle lighting service which had been planned for the beautiful cleared hill top. Rain descended again and we lit candles between showers in the valley. Couldn't hurt the spirit of that service though.

"The next day was Sunday and even Sunday School and Church Services received no consideration from the weather man. We had to move them rapidly from the cathedral of pines to the meetin' house of pine logs.

"We broke camp that afternoon and found it a problem to get cars out of the muddy camp ground to the equally muddy road. Equipment had to be carried up for the second load, for it was impossible to drive the car into the camp grounds.

"We decided that such weather tested our ingenuity and our intelligence, so we made the best of it and had a good camp."

To this might be added the cheerful words of Superintendent F. P. Ensminger: "This report announces a discovery of importance. America, the Beautiful, has many sylvan areas which are enlivened by redbugs. With the segregation of the flea in many parts of the Southeast, the redbugs have for years been my chief thorn in the flesh.

"Now their tyranny is ended! Camp Sealacon, near Skipperville, was soggy with rain for the first few days of the camp. I wore my rubbers for protection against dampness, and continued to wear them through the camp and also avoided contact with dead leaves and grass which might harbor redbugs. Although a number in the Camp were like the smart man who scratched the seven years' itch out in three years, because of redbugs, I escaped them. A little sulphur around the shoe tops may have helped.

"My theory is that a redbug must have a sense of smell, which would incline him to attach himself to leather, which is the skin of an animal; rubber, being a vegetable compound, would be considered uninteresting. Please collect $1,000 on this interesting discovery and apply on the Debt of Honor, also advise rubbers for sylvan campers."

Our North Lo

The Mt. Nebo Church stands guard over a cemetery

This new home shelters a new baby

Because animals run loose it is necessary to fence all gardens

West of the thriving city of Monroe, Louisiana, are five rural churches of our fellowship. The group owes its origin to spontaneous combustion on the part of a group of people who wished to be Congregationalists for conscientious reasons. Twenty-five years ago they were "discovered" by the Home Missionary Society, and have since been given a considerable degree of aid and comfort.

This is a region of much natural beauty where the lack of fertility of the soil has produced poverty among its inhabitants. But all of Louisiana is looking up. Good highways, better schools and free text books are giving new hope to the people.

In accordance with the custom of the rural South, these churches are accustomed to having "preaching Sunday" once a month, although the automobile is making more frequent services possible. Churches spring up, flourish for a season or so, become inactive, and then are resurrected again—but the group goes on even though there is considerable shifting in the congregations which constitute it. A. O. Wright is the present pastor. He makes his home at West Monroe.

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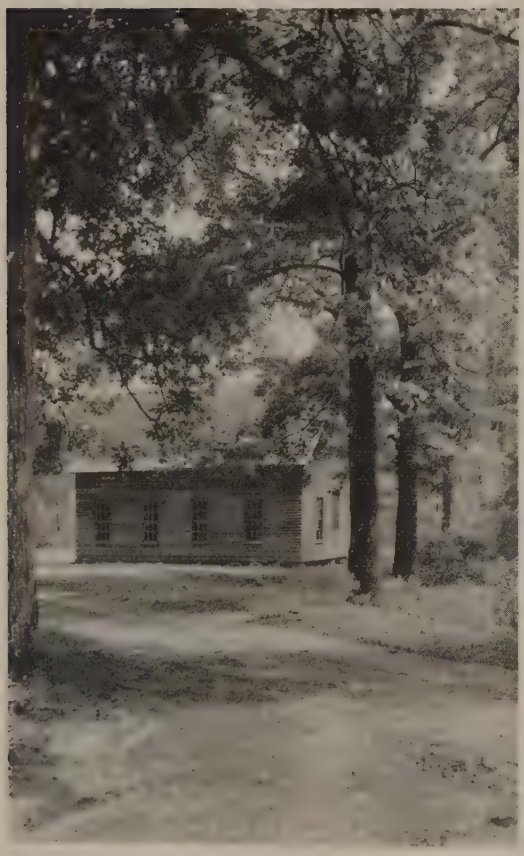
Children must climb this stile to get to school

Union Church nestles beneath the trees



Wooden shutters take the place of windows in many homes

Tractors have not displaced mules

Gordon Hall: A Portrait

By Grace H. Knapp

"Witty, vivacious, fond of amusement, leader in all the sports of his companions!"

Such, as a boy, was the man who firmly established the very first American mission that was ever organized and the first Protestant mission in Western India. With dauntless faith and courage and inflexible purpose, with a "bitter holding on," he rescued it from failure again and again—and yet again.

More than courage and an indomitable will were required, however. He was up against Big Business in its most arrogant, strongly entrenched form: the East India Company, with its tenure of special privilege, did its best to keep missionaries, with their dreaded, too observant eyes, out of the country. And the matter was rather complicated by a war between Great Britain and the United States!

Tact was needed, skill in stating the case of the American missionaries. More than all, Gordon Hall's personality must have won confidence and understanding in high places, for the British Governor, Sir Evan Nepean, became friendly; in answer to Hall's last intercession at a crucial moment delayed obeying the command to deport him and his associate, Samuel Nott, until more favorable orders came from England; then added to the official notification,

"And I heartily wish you success in your work."

Hall's gift for friendship played a determining part in an earlier momentous point in his career.

"What led you to think seriously of becoming a missionary?" asked the American Board years later.

"Acquaintance with Mills," he wrote.

Tutored by his pastor, Rev. Roger Harrison, Hall entered Williams College at the beginning of its second term. The Class of 1808 had preceded him by half a year on the rocky road to graduation, but he overtook it and became its valedictorian, managing, meanwhile, to pay his own way.

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He did not sign the constitution of The Brethren, the first foreign missionary society in America, organized by the Men of the Haystack, under the urging of Samuel Mills. But he came to a quiet decision in his own mind and communicated it to his friend. And he obeyed strictly one of the articles of that constitution: "Each member shall keep absolutely free from every engagement which . . . shall be deemed incompatible with the object of this Society, and shall hold himself in readiness to go on a mission when and where duty may call."

After graduation he was appointed a Tutor at Williams College, and the president's letter "spread before him very urgent motives to accept it." He refused, dismissed it from his thoughts and never referred to it again.

Later, when invited to preach in Woodbury, Connecticut, he accepted only on condition that he should not be considered bound to remain as pastor. He did not falter in this decision, even when the congregation, which had been much divided, were "melted down with strong emotion" by his sermons, became united, and sent him an urgent call.

At that time he was studying theology with Dr. Ebenezer Porter and in his home. He had been born and brought up on a farm in Tolland, Massachusetts, in the Berkshires. When the haymaking season came, he asked Dr. Porter for a scythe and was in the latter's fields early and late, mowing, raking, or pitching hay for a fortnight with as much skill and as little fatigue as any of his fellow-laborers.

To his life on a farm and probably to a constitution inherited from his parents, Nathan and Elizabeth Hall, who, Connecticut people, were among the first settlers of Tolland, may be due that perfect health he mentions again and again in his letters.

"I can sleep on the ground, can endure hunger and hardship," he said when he refused the call to Woodbury. "I must not settle in any parish in Christendom. Others will be left whose health or preengagements require them to stay at home."

"I enjoy perfect health, and am able to labor hard about sixteen hours from the twenty-four," he wrote from India in 1815.

He did labor hard! And thus he accomplished so much in his short span of life. And thus, without doubt, that life was shortened.

Slender, pale, with a slight stoop, he did not as a missionary look the farmer's son. His eyes were dark, brilliant, piercing.

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Entering Andover Seminary in 1810, he joined the Society of Inquiry on the Subject of Missions, which was organized by the strongest members of The Brethren who had come there from Williams College. He with his companions resolved to labor in some part of India

as no other section of the heathen world—not excepting the North American Indians!—seemed open to them.

"In case all other means of getting to the heathen in Asia should fail, Mr. Hall was ready to pledge himself that he would *work* his passage to India, and then throw himself, under Providence, upon his own resources, that he might preach the Gospel to the heathen."

After the organization of the American Board Gordon Hall, who had been attending medical lectures in Boston, went with Samuel Newell to Philadelphia for the further study of medicine, and in February, 1812, was ordained with four other young men as a missionary of the Board.

Sailing that same month, the five when they arrived in India that summer were scattered widely by the winds of war and of doctrine—Samuel Newell and his wife to the Isle of France; Mr. and Mrs. Judson and Luther Rice to Burma; Gordon Hall and Mr. and Mrs. Samuel Nott to Bombay, where, after many vicissitudes, they at length received official permission to stay.

The Judsons and Luther Rice had in November received immersion at the hands of the Baptists at Serampore and no longer considered themselves under the direction of the American Board.

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Dr. Warburton in his recent scholarly biography of Adoniram Judson makes it evident that he believes the insistence of Hall, Nott and Rice on separate missions for themselves and Judson "determined the policy of American missions as strictly denominational. . . . Suppose all four had stood out boldly for a united mission, or intimate cooperation in the same field—one can only guess the result, but it is a fair guess that the sharp divisions in missions along denominational lines might not have arisen."

Possibly!

We Americans, at the distance of a century and a quarter; breathing an entirely different religious atmosphere from that of the early 19th century; with no first-hand knowledge of the country, the problems, and the personalities concerned, cannot pass judgment on the matter.

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We *can* have confidence that Gordon Hall, whose every other action evidenced keen knowledge of men, quiet good judgment, tact, selflessness, and who must have understood Judson's character and temperament pretty thoroughly, knew what he was doing in this case.

We can even have a pretty shrewd guess at the reasons for the separation. Is it at all probable that there would have been a united mission or intimate coöperation in the same field with a man like Adoniram Judson? Passionate in his convictions, impatient of control, impetuous and unpredictable as to his actions, possessing the temperament of a born leader of men—*could* he have entered into the give and take which coöperation between people of differing beliefs and plans demands?

That Gordon Hall believed in interdenominational coöperation when it was possible is proved by the fact that he was the moving spirit in the Bombay Missionary Union formed in 1825 by his own mission—the oldest—and three British missions, the London Missionary Society, the Church Missionary Society, and the Scottish Mission, youngest of all (1823).

"I was the patriarch among the little missionary brotherhood," he wrote of the occasion to a friend. "None around me so old in years and missionary labors, and not one with so many gray hairs."

And he was only forty-one!

GORDON HALL WAS THE MISSION

Certain preceding passages seem to indicate that Hall was responsible for the actions of the Bombay Mission (later the Marathi Mission) although he had associates.

He was.

Not only was he the leading spirit of the company. Not only was the very existence of the Mission due to his bulldog tenacity. He was the only man continuously at his post for thirteen years, his associates, one after another, falling by the way, so that, even where he did not initiate plans of action he was obliged to put through successfully projects that may have been conceived in discussion with a fellow missionary.

Samuel Nott and his wife returned to America at the end of two years in broken health. Samuel Newell, joining them after six months in the Isle of France and a year in Ceylon, died in 1821. Horatio Bardwell, practical printer, who came to the Bombay Mission in 1816, returned to America five years later. John Nichols, joining the Mission in 1818, was stationed at some distance from Bombay and died in 1824. Edmond Frost died a year after reaching India. James Garrett, coming in 1821, did indeed survive Hall, but, although a faithful worker and an expert in his special task, printing, had neither the education nor the training to fit him for the graver responsibilities of the Mission.

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Gordon Hall in 1816 married an English lady who had lived in India as a governess for several years. Margaret Lewis Hall, tall, statuesque, imperious, was familiar with the people and with the language.

HIS WORK

Hall's mastery of languages had been noted by President Fitch of Williams College. This linguistic gift stood him in good stead in India, where he had within two years been able to teach in Marathi, translated the Gospel of Matthew, prepared a Harmony of the Gospels and several tracts. He also studied Hindustani for use and Sanscrit for the love of it.

A mechanical bent noticeable in him as a boy found full scope on the field, especially when the wooden press sent from Calcutta was found to have missing parts and deficient type.

For all his labor at translation and distribution of the Scriptures, he held the very modern view that the personality of the missionary wielded the greatest influence. "The Bible alone was never designed by God to convert the nations. . . . The living preacher holds the most prominent instrumentality."

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Hall was the leader in the work of touring. Alone but for native attendants, he journeyed far inland, most of the time on foot. He came close to the people, studied their life, conversed with all he met, preached in their homes and out of doors. He was joyful when the first chapel for public worship was opened in Bombay in 1822. The press was on the ground floor, the veranda was used for a school.

Schools were started, for boys, later for girls. In 1825 there were thirty-five, with two thousand pupils. On the Sabbath they became Sunday Schools.

In a letter to his old teacher, Dr. Porter, Hall gave his schedule for the Sunday on which he wrote to explain why his letters were not more frequent.

"I visited four of our Sabbath Schools before breakfast, and spoke something for God, in each. . . . At ten went to the chapel, spoke with various people about salvation, and distributed books till eleven. From eleven to twelve, employed in preaching and praying in Mahratta, from the pulpit. From twelve to three employed in domestic worship, reading and prayer—a cold dinner. At three met nine schools at the chapel—heard the three senior classes read the 3d chapter of Acts and expounded the same. After catechizing the whole, gave them an address, and concluded with prayer. Remained some time in the chapel conversing with different individuals. Returned to my family between five and six, speaking to some persons by the way and giving tracts. From this to half past seven tea, etc.—then preached in English to about forty persons—returned to my house at quarter past nine and attended family worship. . . . My week days are hardly less fraught with labors."

"Have you ever seen the missionary with an hour on his hands which he might consume in writing in his journal a literary page, which might not be spent in translating or revising a portion of God's word, or in performing some other appropriate missionary labor? . . . You ought in justice to refrain from any very severe animadversions on the style of missionary communications. . . . The missionary will often find himself constrained to deny, rather than gratify, his desires for scientific research and classical improvement."

This answer to some criticisms from his correspondents may throw light on the fact that there is so little original material for an interesting biography of Gordon Hall. His letters contain not a trace of the wit and vivacity that had distinguished the youth—that must have continued to distinguish the man since human beings do not change very radically in a few years. There is no chit-chat in his letters, no glimpse of his home. Time was too precious for any but letters concerned with his work or the spiritual problems of his friends. And these letters to America were of the greatest importance in kindling the zeal of the churches.

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That his personality continued to win him friends is shown by the fact that he was on the best of terms with the British in India. He preached to them, as shown by the above schedule—he was an eloquent preacher both in English and Marathi, most celebrated for this among the Brahmans of all the missionaries in Western India. And the East India Company offered him a large salary if he would enter its service. He preferred to continue the work which he had come to India to perform.

It is evident that he paid part of his expenses by the practice of medicine among those who could afford fees, though he treated free the poor sick brought to him on his village tours.

The physician in him is apparent in his search among the mountains for a place suitable for missionaries in ill health. He found Mahableshwar in the fall of 1824, and, although in that period of difficult travel not much use was made of it, it has for many decades been the sanitarium of the Marathi Mission and still is, prolonging the lives and missionary labors of all those who succeeded him.

THE GORDON HALL HERITAGE

Mahableshwar did not save the family of the man who found it. Two infant daughters had died and his small sons, two and four years of age in 1825 were delicate. It

was decided their mother should take them to America. Hall would not go.

"I am in good health. . . . Do you think I should leave my Master's work? . . . Go, with our sick boys. I will remain and pray for you all. And let us hope God will bless the means used to preserve the lives of our dear children."

The elder boy, his namesake, began to improve on the voyage, then suddenly fell ill and died at sea.

Madame Hall renamed the surviving son Gordon after his brother, and devoted herself to him. "I never knew a lady who could so well combine the firmness of a father with all the mother's tenderness," was said of her.

Preparing at the Ellington, Connecticut, school founded by Judge John Hall, a relative of his father's, the boy entered Yale at the age of sixteen; like his father became valedictorian of his class; studied law and theology; became the much-loved pastor of the Edwards Church in Northampton, Massachusetts.

Madame Hall ruled her son's nursery after he married; she told her grandchildren stories of India; sang them authentic "Songs of India" as lullabies; managed the turbulent household of five boys and a girl with authority and love.

One of those sons is still living; another, Rev. George A. Hall, ending his days in Brookline after a pastorate in Peabody, Massachusetts, was member of the Prudential Committee of the American Board 1907–1915. One of *his* sons, a noted Boston physician, Dr. Francis C. Hall, has for years helped grateful missionaries of the American Board with his skill and sympathetic understanding of their problems, and is still doing so.

NOTE: Mr. Clifford H. Lyman of Northampton has been most courteous and helpful to the writer of this portrait, sending references to material, facts about Madame Hall, and the memorial of Rev. Gordon Hall, the Northampton pastor.

HALL'S MESSAGE TO AMERICAN CHRISTIANS

Gordon Hall never received the news of the death of his elder son, so long did it take in those days for communication by sailing vessels.

The same month in which Mrs. Hall arrived in Salem, November, 1825, he organized the Bombay Missionary Union and preached the sermon for the occasion.

The next February he wrote and had printed a circular letter to friends in America pleading for more laborers.

"It is enough to know that they [Hindus] are your brethren . . . and that you can if you will, send them the Gospel."

He entreated his readers "to behold in what they require of their missionaries, the measure of their own duty to Christ and the heathen."

That letter arrived in America at the same time with the tidings of the death of this founder of the first American mission to the heathen—this physician, translator, teacher, eloquent preacher, pioneer in interdenominational coöperation.

Beginning on March 2, 1826, a tour to cities more than a hundred miles from Bombay, he found cholera making dreadful ravages in Nasik. He labored among the sick, then, on the 15th, with his supplies of medicine all but exhausted, he turned back toward Bombay.

Chilled by a night spent on the veranda of a temple, he was seized the morning of the 20th with such a violent form of the disease that he knew he could not recover.

There was no panic: he very quietly directed the two Christian boys with him as to what they should do, talked to the people about him, prayed for his wife and children.

"GLORY TO THEE, O GOD!" were the last words he spoke.

At the Grave of Gordon Hall—Left to right: Hindu Police Patel, Rev. Loy L. Long, Mrs. Wright, Mrs. Moulton, Mrs. Long, Rev. Joseph L. Moulton

Two Students Come to Coalwood

By Alvin H. Scaff

YESTERDAY Marilee and I drove into Coalwood, Montana. We came up from the south by Denver, Cheyenne, Buffalo, Kendrick, Morehead, Broadus, Coalwood. Our information that Coalwood was in the dry wheat farming country had misled us into believing that the country would be dry and flat. The country has been dry, but this year they have had plenty of rain.

The dirt road from Kendrick to Broadus follows Powder River. It is beautiful country along this river valley—flat topped buttes, mountains in the distance, small rolling hills everywhere, winding roads, green fields, wild flowers, and millions of birds. Although Coalwood is north and west of Powder River, it is in the same type of country.

We first saw Coalwood from the top of a hill. Right on the highway is the post office and store (one building), and off to the east is the rest of Coalwood—the church and a couple of houses. From a distance the church looked nice, and we are told that it is just as pretty inside.

The first person we met was Mrs. Edmondson, postmistress and clerk of the church. Superintendent Burdick had given us this information. We learned from her that she had a real interest in the work of the church, that she was especially interested in Vacation Bible schools, that last summer thirteen such schools were held with an average enrollment of ten, that Coalwood was the largest with an enrollment of fifteen, that the schools are operated on a school schedule (9-12; 1-4) for one week only. Most of the children come in from surrounding farms and ranches and board for the week with one of the families at Coalwood.

When we arrived we discovered that the letters we had sent announcing our arrival and first plans for church services and opening the Bible school had been posted in the store and that the news had been passed back into the country.

This summer the church is not having Sunday school but it has had it in the past. The procedure has been to have church at ten and Sunday school at eleven. Next Sunday the people have planned to have church at ten and a big church dinner following. This dinner will be our reception and also the kick-off for the first Bible school.

We were told how to get to the house that had been fixed up for us for the summer. From the post office we drove two miles north on the highway and turned right through a barbed wire gate down and up a hill to a log cabin (one room). This was a homesteaded piece of property consisting of a cabin, barn, stable, corral, dug-out hen house, spring that has become stagnant and unfit for use, cellar, coal and wood house, one room house with floor but no roof, and a well with pump that does not work. The property has not been used for three years.

The women of Coalwood had

A Montana homestead

spent a lot of time and trouble in making us comfortable in the log cabin. The place had been cleaned, curtains hung, bed, table, and chairs provided, a coal oil lamp and stove, a mirror, two pictures, and an improvised wash stand and cabinet for food and pans. Someone had labelled cans for coffee, sugar, lard, etc.

The afternoon we arrived three of the women called. One brought a small bouquet of roses. It was such small considerations that made us feel welcome to Coalwood.

Concerning living quarters we found ourselves faced with two pressing problems. One was what to do about the mice that had taken over the place, and the other was how to get clean water. The last of the two is solved by hauling water out from Coalwood. We may be able to get a cat that will keep the mice out of our food.

Of course there is no icebox; so keeping food is a real problem. So is buying food. Prices are high and the store carries neither fresh vegetables nor fresh meats. This is enough to cramp the style of anyone trying to serve balanced meals.

Marilee and I were surprised the second night by a reception held for us in the Community Hall. Almost everyone within driving distance must have been there. I know how surprised I was to discover how many people were a part of the community of Coalwood.

Nothing in the way of a program had been planned. We were introduced to everyone and then left to talk about anything that seemed mutually interesting. Much of the time I was at a loss as to how to carry on a conversation, and I think that the folks were a little shy and embarrassed. Cake and ice cream were served—and I never saw as much of both in my life. Some of the boys ate in the neighborhood of twenty cones apiece and there was still ice cream left over.

Mrs. Warkens, who is a rare participant in the affairs of the community, had made us a cake with the words, Welcome to Coalwood, inscribed in the icing. Marilee and I felt at home immediately; we felt that the folks were sincerely glad to have us here.

During the course of the evening I struck up a conversation with Earl Allen, who is home from college for the summer. He is studying electrical engineering. Earl told me something about the community. He mentioned the fact that most of the young people his age had moved on somewhere else and that times were thus not as they used to be.

I also learned that the Community Hall was owned by the men of the community. The Hall is available for use for almost all imaginable community functions from the Ladies' Aid to dancing on Saturday nights.

There are three schools in the Coalwood area; one close in, one south, and one northwest. All these schools operate on a nine-month basis through the seventh grade. Most of the children go in to Miles City to high school, and a very few go to a poorer high school at Broadus. My guess is that more go to college than is usual for such a rural district.

Saturday morning we spent trying to make the log cabin more livable. Saturday afternoon we were invited to attend the meeting of the 4-H Clubs, which were meeting at the Flanagan's. The meeting was in two groups, boys and girls separately. Stunts were prepared for the annual 4-H Club picnic at Broadus the coming Tuesday.

After the meetings we walked over to the school grounds and played soft ball. This is the favorite sport at Coalwood. Marilee and I played, and I am sure that we scored favorably by doing so.

The ball game over, we went back to the Flanagan's for ice cream and cake. Ice cream, like baseball, is a favorite here. There is plenty of ice, since everyone puts it up in his own ice house every winter. At these functions we were able to recruit for the Bible School to open on Monday.

Saturday night we spent in feverish preparation for the Sunday services, since we wished to make an especially good impression the first Sunday.

It is great to be out where the fight is strong,
To be where the heaviest troops belong
And to fight there for man and God!

Oh, it seams the face and it tires the brain,
And it strains the arm till one's friend is pain
In the fight for man and God;

But it's great to be out where the fight is strong,
To be where the heaviest troops belong
And to fight there for man and God!

Cleland B. McAlee

Secretarial Side Lights

The Promotional Secretary of the Southern Convention

WHO but a secretary would combine attendance at the General Council with his honeymoon? At the South Hadley meeting in 1936 Superintendent John B. Gonzales of Kansas was the happy bridegroom; at Beloit it was none other than Fletcher Cummings Lester. On June 11 he married Miss Emily Carleton of Winter Park, Florida; four days later their arrival in Beloit helped to stimulate business at the soda fountains.

F. C. Lester did many things before he got around to getting married. He was born in a log house on a fifty-acre farm nine miles from Summerfield, North Carolina. As a boy he combined the educational experience of farm life with attendance at a one-room school, but proceeded in due season to a standard high school and to Elon College, where he graduated in 1918. Six years later he received the degree of Bachelor of Divinity from Yale.

In addition to three years of school teaching Mr. Lester has held pastorates at Graham and Haw River, North Carolina; Schultzville, New York; Franklin, Waverly and Norfolk, Virginia, where he has been pastor of the Old First Christian Church for the past five years.

Mr. and Mrs. Lester

Either manifest destiny or an irresistible urge soon led F. C. Lester toward the secretaryship. For the past ten years he has been either chairman or else executive secretary of the Board of Christian Education of the Southern Convention. For the past two years he has been editor and business manager of the *Christian Sun*, which is the only weekly periodical published by our churches. For three sessions he has served on the nomination committee of the General Council.

On September 1 Fletcher C. Lester gave up his pastorate in Norfolk and moved to Elon College, North Carolina, to assume the newly created position of Promotional Secretary of the Southern Convention. In addition to the educational and editorial responsibilities which he has borne for several years he is now field worker for the Mission Board with particular reference to aiding churches with their problems and assisting both ministers and churches in the building up of stable pastorates.

Both his speech and actions mark F. C. Lester as very much of a Southern gentleman. Visitors at his house are likely to have fried chicken for breakfast. No one has ever been able to discover that he has any hobbies other than work. As an executive he is noiseless, tireless and perennially cheerful. Under his leadership substantial progress can be anticipated for the churches of the Southern Convention.

In Sound Church Finance

By Warren Denison

THE objective will be much more than merely to raise the necessary funds to run the church.

Church financing will be conceived and planned as a spiritual challenge, not merely a campaign for money-getting.

The character of the giver will be developed helpfully.

The church will plan a carefully developed *Department of Finance*, not merely a committee or group having other primary matters.

There will be an all-year financial program as continuous as that of evangelism, religious education, missions.

There will be a persistent effort to enlist every non-contributing member; to develop the undergivers; to enlist at once every new member; to hold the interest of all contributors and definitely contribute to their spiritual life.

There will be a change of emphasis from dollars to persons, from money measures to men measures.

There will be a change in the phraseology of church money matters, as well as in spirit, from "paying," "overhead," "expense" to such terms and realities as worship, investment, privilege.

We need to start as far back as the method of making, and the wording of our church budgets, so that they may be democratized and spiritualized.

We shall endeavor to change the financial atmosphere. Church finance is often like an unwanted child; often it has an inferiority complex; often it has to hide its face, when it has as great character potentialities as has any other phase of the church life.

We shall start as far back as training our children, and that at a very early age, in stewardship principles and practice.

We shall need to get down to some basic matters:

(a) That life is not, as many seem to think, in two areas —secular *and* spiritual;

(b) That when one gives himself to God, his possessions go with him;

(c) That personality and possessions stand in the same relationship to him;

(d) That giving is God's divine plan for making us like himself, that it is worship, not primarily a matter of paying bills; that it is far more than the transfer of coins from a purse to an enterprise, but rather a function of the soul life, primarily for the giver's sake.

We shall need to rule out commercialism in God's house, profit-making enterprises, competition with legitimate business, practices that warp our future leaders, methods that place the church in the light of a pauper or charity institution.

We will ask larger proportionate giving. Usually we do not do large things until we have thought large things. The most of our churches and most of their members have not been thinking *largely*, in proportion to their ability, about the size of their giving, and they have not given as largely as they could or should for their own good, entirely apart from meeting the world's need. We live too much in the atmosphere, as it relates to missions, of pennies, dimes, odd change, left-overs. We must make plain to the thinking of our last member that religion and its issues is among the *majors* of life and calls for sacrificial investment. We are satisfied with asking too small a percentage of one's income for Christian giving.

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We will lift our giving to a Stewardship basis. The stewardship emphasis is not that church and missions need some money, but that my life must give to live. Stewardship must be gotten into the realm of the life of the individual, not merely into the realm of the organization. What we have is a trust fund to be used as He wishes. Our giving is too important a transaction both for ourselves and others to be done thoughtlessly or according to spasmodic feelings. We are stewards and not owners. He is entitled to the first portion of our income. The lack of giving to our churches and to our Christian enterprises is not the lack of our ability, nor the lack of information about our work. It is primarily a lack of stewardship cultivation.

A Gift to Doshisha

On Thursday, August 18, Dr. Fred Field Goodsell, Executive Vice-President of the American Board, presented to Doshisha University at Kyoto, Japan, a rare copy of the first translation of a Bible portion into the Japanese language (Katakana).

This was the Board's gift to that great school which was founded by Board missionaries, Neesima and Davis, in the Seventies, and from which have gone forth the great Christian leaders of the Kumiai fellowship. The gift was presented at a luncheon given in Dr. Goodsell's honor by Doshisha.

The Board's representative in his presentation address made three points: that the gift was a symbol of abiding Christian friendship between American and Japanese Christians; that it was a symbol of our common allegiance to the Truth as it is in Christ Jesus to whom the New Testament and especially the Gospel of John bears witness; and that it was a symbol of the spirit of perseverance and endurance with which Christian people face every opportunity and every crisis, knowing that God will guide and bless every honest effort to promote His Kingdom among men.

President Makino (Yale 1900) in his response said:

"I am overwhelmed to receive this very precious and historic gift from the American Board through its Executive Vice-President today.

"In the cultural history of Japan, the introduction of the Bible was just as important an event as that of Buddhist sutras and Confucian analects. The significant point was that while sutras and analects were brought to Japan and read by Japanese people in their original Chinese texts, the Bible was presented to us from the very beginning through translation.

"One can hardly realize the great pains and labor taken by those early pioneers who tried to make the Bible understandable to Japanese people during the Tokugawa regime, when the country was tightly closed to foreigners and the Christian religion was strictly banned. We cannot but respect and admire the devotion and hard toil of those early translators.

"The gift as presented is the first attempt made to make the Bible intelligible to the common people of Japan. It is indeed of great historic and linguistic value. We have prepared at our office a mimeographed pamphlet containing a brief account of Gutzlaff's life and work which we now present to you, Dr. Goodsell.

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"It is interesting to note that this translation was printed on the Mission press of the American Board at Singapore in 1838, the very year Dr. Jerome Davis, co-founder of the Doshisha, was born. Although its literary style and vocabulary are rather crude, it is a real vernacular translation excluding all those heavy Chinese characters of which many

Presentation of Gutzlaff's translation of St. John into Japanese Kana from the American Board to Doshisha University, Thursday, August 18, 1938, Doshisha - Amherst Building, 1:00 p.m. From left to right: Hon. Tokutaro Osawa, Executive Trustee of the Doshisha; Dr. Fred Field Goodsell; Acting President Toraji Makino of Doshisha University; Dr. Mary Florence Denton; Mr. Usaburo Wakamatsu, President of Doshisha Alumni Association; Mr. S. F. Moran

are contained in the present standard translation.

"Dr. Goodsell, we shall certainly treasure this memorable gift as a symbol of friendship between the American Board and the Doshisha; also between the United States and Japan. Many, many thanks."

GUTZLAFF'S TRANSLATION

The history of this little paper-covered Gospel of John is this:

Slightly over one hundred years ago—in 1837—Rev. Carl Gutzlaff, a Dutch missionary in Hong Kong, by chance came to know a Japanese sailor who was shipwrecked in the China Sea and drifted ashore at Macao. The missionary, who had longed to learn Japanese, leaped to his feet and welcomed the sailor into his home, learned Japanese from him, and at last completed the translation of the "New Gospel of St. John."

At the time there was no Japanese printing machine in Hong Kong, and after considerable consideration it was finally printed by the only machine which the American Board had in Singapore.

This is of course the first Bible to be printed in Japanese and though by a foreigner, is a very valuable book.

Only five copies are extant, two of them remaining with the Board in Boston and one of them, this, which is shared with Doshisha.

Acting President Toraji Makino holding Gutzlaff's translation of St. John into Japanese Kana (center). Thursday, August 18, 1938, Doshisha-Amherst Building, Doshisha University, Kyoto Japan

PRIDE IN DOSHISHA

At the dinner referred to above President Makino took occasion to thank the American Board for the assistance and coöperation extended by the Board to Doshisha "continually and royally all through the last sixty-three years." He spoke of the enrollment of the University—3640 boys, 1202 girls and 343 members of the academic and administrative staff—and dwelt upon some of the financial problems now being faced by the Corporation, pleading especially for a substantial increase in the endowment funds of the Theological School, which the "Doshisha Corporation considers the center of Christian influence on the campus as well as in the nation." He intimated strongly too that Doshisha could well use a few more American teachers.

Then with pardonable pride the President of the great institution in Japan's old capital said:

"If Dr. Neesima, Dr. Davis, and their colleagues, who held as their ideal for the Doshisha the production of men of great living power for the service of truth and their country, could look over the list of its graduates today, they could not but feel that their hopes have been realized. Many of the most important men in the nation claim the Doshisha as their Alma Mater.

"If I am not mistaken, the Doshisha is the only Christian institution of learning in Japan which was more than once granted a sum of money by the Imperial Household. It is the first university affiliated with religion, Christian and Buddhism, which was accredited by the Government. It is the only Christian university which has been granted a subsidy by the Department of Education. Its theological school is the only institution of higher learning for Christian ministry in Japan which was accredited by the Government as University and authorized to grant the degree of *gakushi.*

"It is the only Christian university where women may get the same degree of *gakushi* as men and where co-education is carried on. It is the largest center of Christian education in the Far East.

"I hope, Dr. Goodsell, as you circumnavigate the globe that you will tell us if you find any other institution founded by or affiliated with the American Board which can show the results that Doshisha presents to you in spite of all the difficulties she had to face. I think you and your associates may well be proud of this product of your foreign mission."

A November Meditation

By Mrs. Virgil E. Foster

Prelude: "Jesus Calls Us" (played softly twice, not sung).

Prayer (by leader): Our Father who art in heaven, today we reach out in spirit to thy children around the earth. For those who seek strength we pray thy strength; for those who seek wisdom we pray thy wisdom; for all of us we pray humility as we worship thee in spirit and in truth. Amen.

Leader: It is with genuine humility we worship at this season which brings Armistice Day. How content we have been at times with an armistice—a brief cessation of arms, a temporary laying aside of weapons! Twenty years ago we rejoiced, today we see a world still beset with conflicts: the lives of some men being crushed with labor, the minds of others being warped by idleness, leaders threatening the peace of the whole world. What a challenge to the faith of Christians in all lands!

World brotherhood is far away and seems an idle dream, but one writer said "Faith is the assurance of things hoped for, a conviction of things not seen" (Hebrews XI:1). We are not in positions of authority to make far-reaching decisions in world affairs, but do we dare continue to pray for world peace when we turn our backs upon the spirit of brotherhood and peace within our homes, our churches, our cities? A generous sowing of the seeds of *appreciation* rather than of mere *tolerance* will bring forth fruits worthy of peace.

It is easier to pray for the Chinese family in China than to show a friendly interest in the Chinese family across the city; it is often easier to weep for the plight of Italian mothers in Italy than to lend a helping hand to the Italian mother across the tracks who is struggling with our American ways and language. World brotherhood will have to include brotherliness here as well as in far-off places, it must include what our hands find to do as well as what other minds are deciding. Peace—faith—how greatly needed today, in this and other lands. Peace — faith — Christian womanhood must not fail the world!

Guided Prayer: Let us hear again, O God, thy words as spoken to thy servant of old, "Be strong and of good courage, only be thou strong and very courageous."

(*Silence*)

In a community, state and world of conflicts, let us know the guiding hand of a God whose plan is good, whose works do endure.

(*Silence*)

Show us ways of work that will help in bringing peace to all lands.

(*Silence*)

Help us, Our Father, to enter into Christian fellowship with those who represent thee and thy church in home and foreign fields today.

(*Silence*)

Give us the faith to know that "These Things Shall Be—a loftier race than e'er the world hath known shall rise with flame of freedom in their souls, and light of knowledge in their eyes."

(*Silence*)

In the name of Him who brings peace to troubled hearts, whose ways can bring world brotherhood, we pray. Amen.

All Sing: "These Things Shall Be" (vss. 1, 2, 3), tune by Burney.

A Hundred Years of Girls

TWENTY girls a century ago. More than twenty times that number today!

What number do they all add up to?

Over twenty thousand — *well* over twenty thousand, in fact, for there were thirteen years of that century in which the attendance records of the American Girls' High School, Ahmednagar, India, were not kept.

Over twenty thousand girls freed from the superstitions and fears with which dense ignorance had stifled them.

Free—and trained to become free wives and free mothers, fitted to wisely mould the characters of their children.

Free—and trained to earn their own living: as teachers, thus multiplying the influence of their schooling many times; as secular workers, winning respect for their Christian training by their ability, honesty and faithfulness; as Bible women, influencing many homes; and in these later years as physicians and nurses, helping to lessen the anguish in the world.

And the outcaste girl received a freedom greater than all: she was freed from the sense of degradation her people had endured for centuries; she received an education better than that of many of her caste neighbors; she could, and did by the hundreds, enter that group that followed in the footsteps of Jesus, loving and serving and praying—"heirs of God, joint heirs with Christ."

The boarding department of a Christian school—what it meant and still means to a girl of India! A Christian home; mingling with girls of varied backgrounds, customs, ideas; training in understanding, tolerance, coöperation; supervision by kind, wise teachers, intent on the acquiring by their pupils of knowledge, of good habits, of self-control, of courage to face the world. A happy life, for the students were and are given plenty of recreation, play outdoor games, form themselves into art clubs, singing clubs, dramatic clubs, Girl Guides (i.e., Girl Scouts), attend summer camps.

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The American Girls' High School of Ahmednagar, India, was founded by Mrs. Henry Ballantine in 1838 and built up by her during the twenty-seven years before she left India. A granddaughter, Katie Fairbank (Mrs. R. A. Hume), had charge of it for several years. Three great-granddaughters, Adelaide Fairbank, Frances Woods, Grace Woods, were on the staff at different times.

The Bissell family was connected with the School for over thirty years: Mrs. Lemuel Bissell as principal 1868-1873, Julia Bissell, and Emily Bissell, who is still living.

Upon Emily Bissell fell the heaviest responsibilities of the School during the terrible famines of 1897 and 1900-1902. Poverty-stricken children were admitted, and a large number of boarders who had previously paid fees were unable to do so. Orphans were taken into Alice House where they lived under Mrs. R. A. Hume's supervision but attended classes at the School. An orphanage conducted in Barton Hall by Miss Isabella Nugent was amalgamated with the School, of which Miss Nugent then took charge.

This influx of orphans changed the character of the School for a period of years, for although many of them were intelligent and capable of holding their own with girls from the best homes, a great number could not go far in school work and had to be taught some simple means of earning their living.

FOUR PERIODS

The story of the School, then, may be divided into: the pioneer period under Mrs. Ballantine, when teaching was informal and parents had to be persuaded of the value of education for their daughters; the period of rapid growth under Mrs. Bissell, when studies were systematized and grade after grade added, its own building erected after years of moving from place to place, new dormitories and a small hospital built; the third period under Miss Bissell, Miss Nugent, Miss Edith Gates (later Mrs. Charles Miller), was the period of the famines and the orphanages and

necessarily lowered standards; the fourth period began in 1916.

In this latest period under Clara Bruce when higher standards (grades) were added, the emphasis is not so much in preparing girls to be the educated wives of educated men—in 1881 of the more than one hundred pastors, preachers, teachers of the Mission the majority had wives trained in the School—as in preparing them to face life for themselves. An increasing number of girls have their hearts set on passing college entrance examinations, or becoming licensed medical practitioners, or nurses, or teachers in high schools.

Not the standard of secular studies only has been raised, but also the standard of Bible teaching, and a number of the teachers have taken a year of work in the Bible Training School for Women. The wave of secularism which has swept over India as well as the rest of the world makes it more needful than ever that school life should be permeated with a truly Christian spirit.

The school motto, "Not to be ministered unto but to minister," holds up an ideal of service. The girls help in social service projects, teach Sunday-school classes, raise money for various needs, sometimes providing the poorest children in the Primary Department with cod-liver oil and milk.

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A definite effort has been made over a period of years to increase the proportion of expense met by the parents as the cost of a boarding school has increased and Board appropriations and Government grants decreased. But poor girls have been helped by loan scholarships, chances to earn money, and by the Edith Huntington Smith and the Margaret S. Welles College Scholarship Funds.

There are fewer boarders now—making for a healthier, happier dormitory life—because some parents are now willing to send their daughters to local boys' high schools as day pupils. But the boarders are drawn from a much wider area than formerly. As it is the only Christian High School for girls in a very large section of the Deccan girls are sent to it by a number of other missions and by parents living at long distances from Ahmednagar.

Rapid Indianization in the last decade has been made possible by the services of several trained college graduates from Travancore in South India, and Marathi speaking college graduates. Several Hindu masters have taught Sanscrit, Marathi, mathematics and Indian music. Three teachers now on the staff have been connected with the School for a quarter of a century or more: Mr. Samuelrao, Mrs. Nanubai Gaikwad, and Mrs. Suwarthabai Gaikwad.

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Many American young women besides the principals during the main periods named have been members of the staff for a longer or shorter time. Of those serving in this latest period, Edith Smith and Ethel LeRoy died on the field. A scholarship is the memorial of Miss Smith and the beautiful LeRoy Garden Sanctuary, place for meditation and prayer, is the memorial of Miss LeRoy.

Among those still living who have spent more than a year in the service of the School are Rachel Barnes, Marion Beman, Gertrude Avery, Jean Gordon, Marguerite Grove, Ella Hoxie, Carolyn Smiley, Ruby Phillips, Margaret Welles, Florence Hartt, Lucille Day.

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It was in November, 1838, that the Marathi Mission passed the resolution that a girls' Boarding School should be supported at Ahmednagar, and that is considered the date of the founding of the School. But the Centenary celebration was held in February of this year on Alumnae Day, and was sponsored by the Alumnae Association as well as by the Staff. Last year the Association worked toward the goal of raising its membership to five hundred, and the Alumnae Scholarship Fund to five thousand rupees. For the Centenary celebration Miss Bruce and Mrs. R. S. Modak prepared and had printed a history of the School with illustrations from photographs, diagrams, chronology, and an artistic cover in black and gold, designed by Mrs. W. Q. Swart (as Lois Andrews a teacher for a time in the School).

Many groups have coöperated in the growth of the School. English ladies in India did much for its support in the early years. American women through the Woman's Board of Missions have maintained it and built many of its school buildings and dormitories. The Government has come to its aid with grants. Its alumnae have been loyal, and Indians have shown their appreciation of its achievements with substantial gifts.

"We look forward into the future with gratitude and with courage. Perhaps some of the hopes which have not reached fruition during the first century will be fulfilled during the years to come. We look forward to increasing Indian leadership and Indian initiative in the School. We look forward also to a larger proportion of the girls who study here learning to carry responsibility in such a way that they will become worthy leaders in the new India which is being born. We look forward most of all to the School becoming increasingly a place for the training of Christian character, where in a life of friendly fellowship those who teach and those who are taught may together learn the meaning of unselfish service, and may be more worthy to pass on to others the true light 'that shineth more and more unto the perfect day.' "

Miss Clara H. Bruce reads her report of the school while Frances Woods Brown (Mrs. C. I.), great-granddaughter of the Founder, waits to make her address and give out the prizes. Others in the picture are the Rev. R. H. Gaikwad who gave the invocation; Miss Priscilla Kasote, President of the Alumnae Association, who greeted the guests; the Rev. Joseph L. Moulton of Rahuri who read the congratulatory letter from the American Board

The first scene represents Mrs. Henry Ballantine, as portrayed by Ella Hoxie Wright (Mrs. H. K.), visiting in a Hindu home in the year 1838 and trying to persuade the father, the grandmother and the other women of the household to let the young daughter of the household come to the mission school. Twenty years later Mrs. Ballantine is still in charge of the school and is proud of her forty pupils who, under the guidance of an Indian master, are astonishing a Hindu gentleman visitor by the amount of their knowledge (Left)

This is only one of the three audiences which saw the pageant celebrating the 100th

"Openin
Ahm

The celebrations in connection wit
the one hundredth anniversary of th
founding of the Ahmednagar Girl
High School extended over a perio
of several days and included amon
other things a very happy dinner fo
the Alumnae. The chief exercise
however, were held on February 19
1938, when about 1200 people as
sembled to join in the Commemora
tive Exercises and to witness th
historical pageant called "Openin
Doors." In this, the spirit of th
school was represented as showing t
the present generation scenes fro
the past depicting the progress o

*The staff of the School and some o
from far and near for the*

Anniversary of the Ahmednagar Girls' High School Marathi Mission

In 1880, we see Mrs. Lemuel Bissell (Marguerite Grove Modak, Mrs. R. S.) very discouraged because of the false rumors being circulated about the school and the consequent departure of many of the pupils, but encouraged by the deep faith of one of the Christian teachers

Doors" at nagar

vomen's education as seen in our chool.

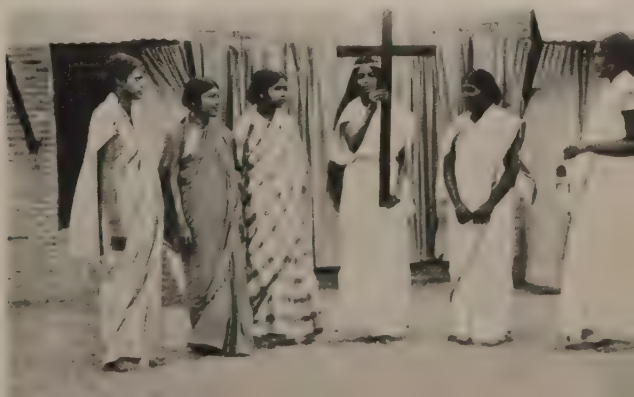
The pageant was originally written n English by Miss Margaret S. Velles and translated into Marathi y Mrs. Venubai V. Modak, Mrs. Nanubai S. Gaikwad, and Mr. B. D. Ambekar. It was put on under the irection of Mrs. R. S. Modak with he help of the Rev. Loy L. Long nd many other kind friends.

By the way, the Marathi words on he curtains at the back of the stage tand for *Knowledge* and *Service*, ymbolizing two doors which have een opened to Indian womanhood y Christian education.

1898 was one of the terrible famine years. A matron of the school, represented by Mrs. Survartabai K. Gaikwad, is about to refuse admittance of any more famine victims when Miss Emily Bissell (Marie Lively Fairbank, Mrs. R. W.) arrives with a saving check just arrived from America.

e and invited guests who gathered ebration of the Centennial

In the last triumphant scene, the Spirit of the School lifts high the Cross of Christ and passes it on to a group of Seniors who then follow her off the stage singing a hymn of service



Looking Through the New Adult Books

By Mrs. Robert G. Williams*

WHAT an unexpected wealth of material is revealed to those who accept the invitation to learn of the church, first in India and then in the cities of our own land. The adult reader has available books which satisfy the most critical mind. Yet the uncritical reader who seeks information clearly and attractively presented will find what he desires in these same books.

One of the outstanding books on the church in India is *Moving Millions*, a collection of articles by eminent students of India. Each author approaches his subject with understanding and sympathy and the ability to evaluate conditions and the missionary enterprise fairly. A comprehensive view of modern India is given with the background of historical events of the last quarter century. The influence of Mr. Gandhi, Jawaharlal Nehru, Mrs. Sarojini Naidu, other leaders and movements is interpreted and problems pointed out. The distressing state of the Untouchables is fully presented by Bishop J. W. Pickett as he depicts the cruel injustices of the system and their effect upon that group. Bishop Pickett fully portrays the widely known revolt of the Untouchables under the leadership of the dynamic and remarkable Dr. Ambedkar. Since four-fifths of India's total population live in villages the education, health, industries, agriculture and economics of village life are of great importance and so are amply described. New vistas of need and service are disclosed in the chapters on the ministry of healing and higher Christian education. India's own Bishop Azariah writes prophetically of the Christian church in India. The book is brought to a stirring climax in a great defence of the whole missionary enterprise by E. Stanley Jones.

In this volume the reader is given a panoramic view of the life and problems of the Indian people, a view which affords many new insights. The organization of the material by subjects is helpful for program purposes. The biographical sketches, though brief, add interest. A number of illustrations are welcome. The book never seems dull and should be very popular.

Similar in approach, yet distinctly different, is Basil Mathews' book *The Church Takes Root in India*. He begins by giving a complete picture of village life and its effect upon the people. The impact of modern inventions, industrialization, and politics upon Indian life, the conflict of values, the appraisal of the old and the new, are clearly portrayed. He discusses fully the many problems of the Untouchables. Some of the principles and methods of dealing with groups desiring to become Christian; and the way the church is striking deep roots in India, by transforming Hindu ways to Christian ways, and by expressing Christian truths through the medium of the finest Indian culture, are carefully pointed out. The crying need for leadership, the progress already made and the splendid contribution of E. Stanley Jones lead up to the last chapter in an urgent plea for church unity throughout the world. These are some of the basic facts covered—their expansion is most absorbing.

Mr. Mathews penetrates with keen insight to the core of problems. Though he presents the facts simply and without sentiment, he awakens in the reader a warm response to the needs of the people. The scenes he describes so lucidly linger long in one's memory. This work is analytical but it is also vivid and compelling.

To relieve the feeling of inadequacy in presenting the material is the life-saving pamphlet *A Course on India for Adults*, by T. H. P. Sailer, based on the above books. This is replete with inspired practical ideas. The opinion tests suggested are stimulating. Every leader should have this booklet.

For a glimpse of the picturesque and colorful side of Indian life the little pamphlet *Fun and Festival in India* is invaluable. Some of the subjects included are Indian festivals, games and recreation, Indian music and poetry, folk stories, costumes, menus and recipes.

If the reader feels the need of further background material and a more intimate picture of Indian life, he will enjoy *Dinabandhu* by Ruth Isabel Seabury for seniors.

Perhaps as we hurry by some old city churches, their walls and windows blackened by smoke, and their neighborhoods dilapidated and grimy, we wonder what a church could do in such discouraging circumstances. Or we may pass admiringly by a suburban church in the midst of attractive apartment houses and think what an auspicious situation for a house of worship. How fallacious this is we are made to realize upon reading the several excellent books on the subject "The Church in the City."

Dr. Samuel Kincheloe in *The American City and Its Church* describes the conditions facing the city church. A comprehensive view of the city is first given. In the chapter on "Problems City People

*President of the Federation of Congregational-Christian Women of Florida.

Meet" it is shown how the web of problems—economic, political and social enmesh the city dweller, problems which have undeniable implications for religion and the church. Special attention is given the question of housing, showing the effect of inadequate housing upon families and individuals. Illuminating statements are made about the ways in which the city has affected its families and its churches, and the ways in which the church has influenced the city, and the unique contribution the church has made, and can make, to the life of the city dweller. In the final chapter the author seeks to make clear the real function of the church and challenges individuals and groups with a high conception of the duty of the church.

While the style of the book is mainly statement of fact, it arouses keen interest. There are enlightening statistics, charts, and graphs to emphasize some points. It is a book worthy of and demanding real study. Because of this characteristic it is most essential to utilize the manual *Suggestions to Leaders Using the American City and Its Church* by Kenneth D. Miller. It is not only an aid in presenting the material to the group, but it suggests ways in detail of relating this study to the reader's community.

My Community My Church and Me by Wilbur C. Hallenbeck is a splendid handbook for any group wishing to make a thorough study of its own community and its church's relation to it, the project having as its purpose the increased effectiveness of the church studied.

Margueritte Harmon Bro has utilized the popular idea that seeing is believing in *Urban Scene*. Exceptionally well chosen and expressive photographs portray the varied needs and problems of city people and what is being done to meet them. A great deal of information is forcefully expressed in the concise script. The pamphlet, convincing and thought-provoking, will appeal, as Mrs. Bro says, to "just ordinary people looking for a little more wisdom." It "may be read quickly or studied gravely according to the reader's need." Of course this will be for individual reading and a number of copies should be in every church. Rural groups will find this helpful.

Walter Judd and Neutrality

DR. WALTER H. JUDD of Shansi has felt obliged to come to America to try to stop the war in China by stopping American participation in it. His proposal to be set free for this political work here has been sympathetically considered by the American Board. His resignation has been accepted and he is now at work under auspices of his own choosing.

Dr. Judd comes fresh from war-torn areas where he has witnessed all those forms of atrocity that inevitably follow a military invasion of a helpless people. His heart has been wrung in sympathy with the sufferers, and with a violent hatred of militarism. He wants the American people to see what he has seen, feel the sufferings of the Chinese as he does, and resolve to stop at once those forces, American as well as Japanese, from crushing the life out of China.

For he has reason to believe that America is making this war of conquest possible; that we are allowing Japan to be supplied scrap-iron, shells, planes, trucks, gasolene and other devilish instruments of violence and death; and that Americans are also helping Japan in this war of conquest by buying her goods here.

To him "it is Japan *plus the United States* against China." "The Japanese," he says, "are supplying the men; the United States, the supplies. Japanese airmen, flying American planes, drop American bombs on the country which the United States generally favors to win. What country other than ours has the industrial plants able to supply the trucks needed by the Japanese Army? America is the chief source of supply for most of the material needed by the Japanese militants."

The only practicable remedy for a neutral country is to stop supplying either country. We do not need to go to war to do this. "If, however, the United States were to prevent these supplies from going to either combatant," he says, "the Japanese people would not starve *and* the war would stop. The profits which are being made here now, at the cost of Chinese lives, would stop too."

So this Christian from China will be going up and down America, as opportunity offers, and as his own funds permit, urging American citizens to "bombard their representatives in Congress" to pass the right kind of neutrality act, to carry it through persistently and courageously, and to do other things that will save the Chinese people from the deadly hand of the conqueror.

This is the only possible way of saving China, he believes. "False optimism in regard to the Chinese cause is bad," he says. "The Chinese, poorly equipped, cannot win military victories against the best equipped troops of Asia. As long as the U. S. A. (and to a lesser extent some European powers) continue to supply Japan with its military needs there is no hope of any real Chinese success."

Chinese Christians Reply

We print here some extracts of a reply by certain Chinese Christians in London to the "open letter" sent out some months ago by certain Japanese Christian leaders—a copy of which will be found in our March issue, page 109.

As one reads what the Chinese have to say to the Japanese he realizes afresh the mission of the great world Council meeting at Madras in December. We can well believe that the Chinese and Japanese there will come together in several vital ways.

THE tragedy which involves our two countries at present is one which Christians throughout the world and particularly in Japan should not only deplore, but should have the Christian courage to fix responsibility and to work with Christian convictions for a solution.

The responsibility as we see it here, does not rest wholly with the common people of Japan, but mainly with the Military Party which now dominates the Japanese Government. . . . It is not what the civilian leaders of your Government say, but the actions of your army and the behaviour of your troops on Chinese territory that determine the relations between China and Japan. . . .

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Whenever liberal Japanese statesmen were in control of the Japanese Government a more enlightened policy was pursued, and a better atmosphere prevailed in the relations between our two countries. Concrete progress in the readjustment of our relations was possible in these circumstances, as, for example, during the regime of Baron Shidahara in 1922–1924 and again in 1925–1926. But when the head of militarism made its appearance, dark clouds began to gather in the Far East, and sooner or later there was bloodshed. . . .

The Chinese people harbour no ill will against the Japanese people as such, but the Chinese people strongly object to the aggressive acts of the Japanese Army.

No Japanese Government can ever expect to win the good will and confidence of the Chinese people if it allows its armed forces and military leaders to infringe on China's Sovereignty, to disrupt her political unity, and to prey on her peace-loving citizens by brute force and intrigue. . . .

We deplore the acceptance by Christians in Japan of the allegation "that unhappy incidents occurring one after another have interrupted the friendly relations between these two nations," and that the Japanese Government "has been obliged to adopt the most undesirable measure of self-defense . . . in order to defend the country and to live." . . .

If the Japanese Christians can believe in common with their military leaders that it is necessary to blockade the Chinese coast, to send 600,000 troops to "beat China to her knees" as "a measure of self-defense," it would hardly be worth the while of Chinese Christians to unearth the error of such a belief.

If 300,000 Chinese soldiers and officers should be killed by superior arms, and hundreds of thousands of civilians should die of bombardment and starvation *when not one single person in Japan or one single inch of Japanese soil is in danger* in order that "Japan may live," it would be impossible for Christians anywhere to understand what the right to exist means and what its limitations are. . . .

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You are led to believe that your "Government authorities, military as well as civil, try their best to adhere to a non-aggravation policy, and exercised the utmost patience even at the expense of strategic advantages." The true facts, as related hereunder, would show that you have been misled in your belief.

A Japanese garrison was stationed at Fengtai in 1936 on the pretext of protecting Japanese lives and property. As a matter of fact, no Japanese subjects have ever domiciled in Fengtai before the arrival of the garrison. The Japanese Army then proceeded to carry out its scheme of occupying Lukuochiao, another railway junction. It did so in July, 1937, on the pretext that one of its men was missing while carrying out night manoeuvres in the neighborhood. The man who was reported to have been missed subsequently returned to the barracks.

A local agreement was reached after patient negotiations on the part of Chinese authorities, and the agreement was sanctioned by the Central Government on July 25th. On the next day, however, the Japanese Army peremptorily ordered the withdrawal of Chinese troops, and began to attack Chinese positions along the Peking-Tientsin railway even before the expiration of the time limit.

It is difficult to understand how Japanese Christians can believe their military authorities to have adhered to "a non-aggravation policy."

Can faithful Christians call this "patience at the expense of strategic advantages"? Can Christians in Japan tolerate two armed Japanese soldiers trying to force entry into a Chinese military aerodrome and expect no resistance? This was exactly what happened in Shanghai on August 8th, 1937.

And yet, after the pre-meditated

incident had already occurred, the Mayor of Shanghai earnestly proposed reconciliation by negotiations with the assistance of the foreign Consular Body. The Japanese Command declined the proposal. The 3rd Japanese fleet was dispatched to Shanghai, and bombardment began without warning. How can Christians in Japan regard their naval authorities in Shanghai as having adhered to a "non-aggravation policy"?

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You have deplored the numerous tragedies occurring in the course of the Japanese invasion in China, but you said also—"We do not believe that our troops have purposely made non-combatants objects of attacks." Space does not allow us to enumerate the acts of horror and cruelty perpetrated by Japanese troops on Chinese civilians and the destruction of non-military objects. . . .

If the mask of the militarist monster is lifted in Japan you would be horrified by it as much as we. The horrors of the unbelievable outrages committed by Japanese troops in Nanking surpassed those of the Dark Ages. These cannot be erased from the memories of living Chinese.

We are glad to note the following words in your letter:—"We Christians especially should be constructive in our thinking and in our efforts to influence others in bringing about such a state of affairs." Yet, further on, you say:—"It is with a sense of anguish that we find ourselves unable to do anything other than wait adjudication and judgment from above."

This glaring contradiction is worse than confusion of thought. In face of the unprecedentedly grave international situation and of war and destruction systematically carried out by Japanese troops in China, it would be a betrayal of our Master either to bury our heads in ignorance like an ostrich or to wash our hands of the guilt as Pontius Pilate did.

To be constructive in thinking, Christians in Japan should study the facts of the situation from sources outside of the control of the Japanese Army and to come to a Christian standard of judgment which places the value of the human soul above material gains. The duty of Christians is to worship God as revealed in Jesus Christ and not to be subdued by any pagan cult preached and enforced by all totalitarian states.

To be constructive in effort, it is the duty of Japanese Christians in common with Chinese Christians, and with Christians throughout the world, to denounce militarism, the root of the world's evils today. It is the duty of Japanese Christians to reclaim the leadership of liberal Japanese statesmen, who, like us, believe that peace and prosperity in the Far East can only be achieved by the application of the principles of equality and reciprocity in the relations between our two countries. It is the duty of Japanese Christians at this critical hour to join with Chinese Christians, and with Christians throughout the world, to resist the forces of destruction and disintegration which have been let loose by the selfish and narrow-minded megalomaniacs.

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To express a mere regret for the "failure of the Christian forces to apply the teachings of Christ to the thought, life, and culture of contemporary minds and to secure their relations in practice" is to shirk responsibility, and to lay the blame for evils on one's neighbor's doorstep. It is not worthy of Christianity.

The Chinese Christians have worked steadfastly in all walks of national life for the benefits of the masses and for the transformation of China into a modern nation. We welcome your gesture "to give hearty coöperation and full support to the work of the reconstruction of China whenever such help is needed."

Help is never more urgently needed than it is now—help to stop the destruction of the reconstruction of China for which Chinese Christians have been laboring in the past with signal success. It is futile to express your wish to help when you are unable or unwilling to restrain those of your own people who are bent on the subjugation of China and the enslavement of the Chinese people.

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We join you in earnest prayers, but we believe that positive Christian action and honest work along the lines indicated above are imperatively necessary to remove present obstacles to "the hastening of the coming of His Kingdom in the Far East."

Recent News from Lintsing, Shantung

Dr. Alma L. Cooke, writing on August 31, 1938, told about interesting conditions in that region. Lintsing was evacuated by the Japanese garrison on May 13. She writes: "The Central Government, in spite of its being so harassed in the fighting area, has been able to maintain a certain amount of control throughout the country."

"The County Government has closed the worst breaks in the river dykes, that caused the floods last year, so we shall not have floods again this. There is no starvation at present and the fall harvests of millet and kaffir corn will be very good."

American Board's Financial Statement

By Treasurer Belcher

A. COMPARATIVE STATEMENT OF REGULAR RECEIPTS

For Twelve Months to August 31

	1937	1938	Gain	Loss
From Churches	$441,901.80	$426,050.06	.....	$15,851.74
From Individuals	110,031.45	89,805.91	.....	20,225.54
China Emergency	.....	3,493.00	$3,493.00	.....
Legacies and Matured Cond'l Gifts	204,359.21	210,021.38	5,662.17	.....
Inc. Gen'l Perm. Fund	34,446.11	30,331.14	.....	4,114.97
Totals	$790,738.57	$759,701.49	$9,155.17	$40,192.25
Net loss 12 mos. to Aug. 31	.....	.....	.....	$31,037.08

B. COMPARISON WITH BUDGET ESTIMATE OF INCOME

	Budget	Actual	Over	Under
Churches	$508,307.27	$426,050.06	.....	$82,257.21
Individuals	108,000.00	89,805.91	.....	18,194.09
China Emergency	2,000.00	3,493.00	$1,493.00	.....
Legacies and Cond'l Gifts	199,930.76	210,021.38	10,090.62	.....
Inc. Gen'l Perm. Fund	32,340.00	30,331.14	.....	2,008.86
Miscellaneous Income	154,660.00	174,392.94	19,732.94	.....
Use of Funds	10,000.00	10,000.00	.....	.....
Totals	$1,015,238.03	$944,094.43	$31,316.56	$102,460.16
Net Income—*Under* Budget	.....	.....	.....	$71,143.60

C. EXPENDITURES AND COMPARISON WITH BUDGET

Field Salaries	$308,827.08	$300,925.72	.....	$7,901.36
General Work	199,041.38	196,824.84	.....	2,216.54
Miscel. Field Expense	312,613.75	302,848.67	.....	9,765.08
Admin. and Promotion	194,741.49	189,328.58	.....	5,412.91
Union Enterprises	21,914.33	21,914.33	.....	.....
Miscel. Add'l Grants	18,100.00	19,346.73	$1,246.73	.....
	$1,055,238.03	$1,031,188.87	$1,246.73	$25,295.89
Less Exchange Savings	40,000.00	46,677.16	.....	6,677.16
Net Expenditures	$1,015,238.03	$984,511.71	$1,246.73	$31,973.05
Net Expenditures—*Under* Budget	.....	.....	.....	$30,726.32

(Total Expenditures	$984,511.71)
(Total Receipts	944,094.43)
(DEFICIT	$40,417.28)

THE Treasurer reports the closing of the fiscal year with mingled feelings of satisfaction and disappointment. The satisfaction is due to the fact that the deficit from the operations of the year, amounting to $40,417.28, is considerably less than had been anticipated. A combination of some unexpected receipts from legacies and matured Conditional Gifts, and a greater saving in expenditure than had been hoped for, resulted in the deficit being less than the $82,251.60 that had been reported at Beloit.

Another cause for satisfaction is a net reduction in the old accumulated debt. Sales of unused property on the field and receipts of Indemnity monies, together with some gifts, produced a total of $49,294.42 that was used to reduce the old accumulated debt. After this reduction and after the

addition of the operating deficit on this year, the total accumulated debt stood at $133,726.61, showing a net reduction of $8,877.14 from the amount reported last year. It is a cause of satisfaction that the total amount of the debt is reduced, even by a small amount.

The feelings of disappointment are due to the fact that the backbone of our receipts, those from the Congregational and Christian churches and from individuals, both showed a decrease from last year. The total receipts from churches were approximately $15,000 less than last year and from individuals approximately $18,000 less. We had hoped that beginning with this year the gifts from churches might show an upward turn.

We still hope that when the apportionment year closes on January 10, 1939, we may find that the year 1938 is at least even with the previous year.

While the gifts from individuals showed a loss compared with last year, it is not wholly disappointing, because we knew that in the record of last year there were a number of extraordinary gifts that would not be repeated. If these were eliminated from the comparison, we would show a slight increase. The number of individual givers was more than last year and of those who gave in answer to the Summer Appeal 48 per cent were either new givers or had increased their gift from the previous year.

CLEAR RAY OF LIGHT

The continuous devotion of the individual friends of the Board has been a very clear ray of light in these days when much of our financial planning has been gloomy.

The net return from invested funds was less than last year, but this was more than offset by additional income from new funds, some held by the Board and some held by other trustees.

While it seems necessary to carry through the program of reduction that was voted last spring in order that the present operating deficit may be eliminated, the favorable factors in the outcome of the last year give us hope to believe that there may not need to be further curtailment of the work.

The Treasurer will be glad to send to any reader of the MISSIONARY HERALD on application a copy of the Treasurer's Report, giving full financial statements as soon as it is off the press.

Since the Kansas City Council

By John R. Scotford

DURING the closing days of October of 1913 the representatives of our churches assembled in Kansas City constituted the voting membership of the National Council, the voting membership of the seven missionary societies which were nationally supported by our churches.

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Few who were present on that historic Saturday morning foresaw the changes which were to follow from this simple step. In many respects it has required a quarter of a century for the vote of the Council to take effect. Although the end is not yet, this is a fitting time to set down some of the results which have thus far been produced by this action.

The most conspicuous change has been the striking reduction in the number of people employed to promote missionary giving.

At the time of the Kansas City Council, The American Board, The American Missionary Association, and the Woman's Board of Missions of the Pacific all maintained secretaries and office staffs in San Francisco. Today not one is left.

At Chicago offices and secretaries were maintained by The American Board, the Woman's Board of Missions of the Interior, The American Missionary Association, the Church Building Society, the Education Society and the Board of Ministerial Relief. In those days 19 South La Salle Street was truly a "rabbit warren for secretaries." All that is left of these six independent agencies is the Missions Council office with its two secretaries and an office force of three.

At Boston the Woman's Board of Missions had its headquarters while The American Missionary Association and the Church Building Society maintained representatives. The only remnant of the two latter is a New England regional secretary representing all the boards.

At New York the American Board had a regional secretary, while The American Missionary Association and the Home Missionary Society each employed both a man and a woman to solicit the support of the churches. This has been largely replaced by the Missions Council with its secretaries and office workers.

The mighty secretarial army of 1913 has dwindled to a remnant of

fifteen people of executive status, of whom five are employed by the Missions Council, four by the Board of Home Missions, and six by the American Board. Of this number seven are women. It is expected that retirements and re-allocation of work will ultimately bring a further reduction in promotional personnel.

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In 1913 each of the three women's boards as well as The American Board published monthly papers dealing with foreign missions. Although the *American Missionary* was our only homeland organ, it really consisted of six separate papers edited by six different staffs each of which dressed up its assigned pages to suit itself. Not even the size of the type was uniform. Today THE MISSIONARY HERALD AT HOME AND ABROAD combines all the missionary interests of our churches, not in a scrapbook, but in an organic whole.

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The gains which have been achieved in the administration of our missionary work cannot be so easily set forth. Two obvious sources of confusion if not of irritation have been eliminated. In 1913 four separate boards had their finger in the foreign missionary pie—with great profit to the Post Office Department. Today the Prudential Committee of the American Board is the one responsible body. In 1913 each home missionary state or district had a superintendent representing the Home Missionary Society and a colleague representing the Sunday School and Publishing Society who both planted new Sunday Schools and endeavored to introduce graded lessons into old ones. Although most of this duplication was speedily eliminated, some vestiges lingered until "the great decline."

In general the closer integration of board administration has brought greater efficiency and economy. The field work formerly done by the Church Building Society has been taken over by the state conferences. The work of The American Missionary Association is being brought into closer correlation with that of the Church Extension Division. Getting the offices closer together has made the interchange of information easy, as when one brother applied to the Board of Ministerial Relief for a pension and to The American Missionary Association for an appointment—all in the same mail.

In the Board of Home Missions one treasurer now takes the place of six, which removes several little waterfalls and whirlpools from the path of the missionary dollar as it flows from the collection plate to its ultimate destination.

No man can measure the amount of brain fag and general bewilderment which has been eliminated by the substitution of two boards for the ten that formerly solicited the support of the churches.

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Of course these gains have not been achieved without some losses. In the old days many more individuals felt a personal if not a proprietary interest in the mission boards. On the floor of the Kansas City Council, The American Missionary Association was referred to as "Dr. Moxom's society." We have nothing today comparable with the emotional fixation which many ardent souls once had for the four letters "WBMI." Without such loyalties these organizations would neither have been launched nor brought to their present positions of power. Yet it was inevitable that the time would come when our boards would cease to represent the personalities and personal predilections of their more rugged supporters.

On the profit side of the ledger should be set down a new relationship between the churches and the boards, which reflects itself in a changed attitude towards secretaries. Formerly the secretary was a special pleader for a specific "cause" who approached the churches primarily for what he could get out of them. Today he represents the churches in their common endeavors. He comes as friend rather than foe. He is interested in the total development of each church, for only as it prospers in its local undertakings can it bear its proper share of our mutual burdens.

Under the new dispensation the secretary feels that he is more a builder of the Kingdom of God than a promoter of giving. In his approach to the local church he seeks to strengthen it in every aspect of its work. He is concerned about all that it does. That it may be a greater, stronger church he strives to enlarge its horizon to see the needs of others and deepen its devotion to the cause of human progress. Missionary interest is not something extraneous to our church life; rather is it the inevitable overflow of genuine Christian devotion.

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Not all the fruits of the Kansas City Council have yet been gathered. The results of the setting up of the Board of Home Missions by the South Hadley Council are just beginning to appear. But the general outline of the path ahead is plain. The mission boards and the churches are moving ever closer together. Over against the lessened personal interest of some individuals we have an increasing sense of responsibility on the part of our churches as a whole. The percentage of the churches and ministers who are coöperating in the support of missions is steadily growing.

Camera News

By Dorothy P. Cushing

CHINA'S FIRST LADY IN NEW PICTURE

"Refer to Mr. Shepherd, the Advisor" is what Madame Chiang Kai-shek is writing here. (Left) Referred to Shepherd—and here is Rev. George W. Shepherd addressing the Executive Committee of the New Life Movement in Hankow. At his left, Colonel J. L. Hwang, General Secretary.

"TEN CENTS WILL SAVE A LIFE"

The Church Committee for China Relief whose Director is Dr. Wynn C. Fairfield, represents 90 per cent of American Protestants and is launching a relief campaign. Ten cents will save a life for five days, a dollar for well over a month.

"While the world's eyes are on Central Europe millions of Chinese, ground between opposing armies, innocent of any possible guilt in the disaster that has overtaken their country, are facing starvation and disease. . . . We have known hard times in America, yet few of us can picture the vast human need of war-zone Chinese, most of whom at best have had only a bare subsistence. There can be no more splendid demonstration of our belief in human brotherhood than a united effort to save these unfortunates. Surely no dime, dollar or larger sum can have greater buying power than those will have that are spent in this cause."

From an editorial in the New York *Times*.

DR. HINMAN ON THE AIR

Dr. George W. Hinman, of Foochow, China, broadcasts for the New Life Movement. He is in America now—and still "broadcasting" with all his heart and soul for China.

WHEN FOOCHOW WAS BOMBED IN JULY

Left. Home of Dr. Charles L. Gillette of Diongloh, near Foochow, when Japanese bombers had passed. The Japanese were not aiming at Dr. Gillette's house—they were trying to hit the arsenal. But—as someone has said—that is WAR—it NEVER HITS WHAT IT AIMS AT.

Upper center. Part of one of the American flags at Dr. Gillette's home completely covered by debris from the bombing.

Right. Crater made by bombs at side of Dr. Gillette's house. Dr. Gillette, in white suit, points to show depth of hole dug by bombs.

Left. All that was left of Dr. Gillette's bedroom. The large rock weighed about 400 pounds and was blown 100 feet and through the roof of the house. Fortunately Dr. Gillette and Rev. Arthur O. Rinden had left the house about a half hour earlier. There were no casualties. If it had come at night...

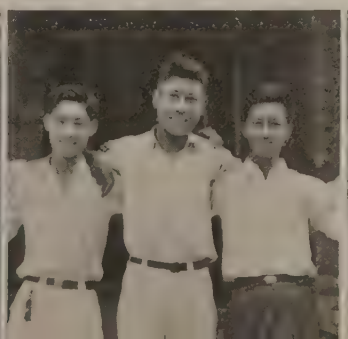
LEST WE FORGET—THE PRICE OF BLOOD

Samples of what fell on our Mission Compound at Fenchow, North China, without exploding. The smaller bits are shrapnel, made from scrap iron, maybe from your home city.

Below—A scene showing what war means to home loving people in China. At the right, a village woman near Paotingfu bowed in hopeless grief before her home destroyed by soldiers.

AND NOW SOME SAMPLES OF WHAT DEATH FROM THE AIR DESTROYS

Below, in order of their appearance: A farmer, near Foochow, who never killed anyone and only wants to live in peace with his family on "the good earth"; Mother and baby, both students in the School for Women, Taiku; School boys from Jefferson Academy, Tunghsien; Most helpless of all, a baby in a mission mothercraft school near Peitaiho. There are more than a million children now orphaned in China and no one knows how many more are added to this sad group each day.



Dillard University Starts Course for Garden Experts

New Orleans this autumn became the scene of a pioneering adventure in college education that scholastic authorities pronounce unique. It is the establishing of a school of landscape gardening as part of the regular curriculum in a college of liberal arts.

Out on the beautiful campus of Dillard University, where some 300 carefully selected Negro students are seeking to earn the degree of bachelor of arts, and many of them are dedicating their lives to the education of their race, this course in floriculture has been added to the standard college curriculum.

Frank G. Marckaness, a native of Yardley-Hastings, in Northamptonshire, England, has been appointed director of horticulture on the Dillard faculty.

Floriculture technique teaches the when, how and why of gardening operations. It includes soil preparation and cultivation, seed-sowing, propagation by cuttings, divisions, layers, budding, grafting, etc.; planting, transplanting, thinning, disbudding, pruning, watering, feeding, staking, tying, potting, coldframes, lath houses, etc.

Taxonomy includes plant classification with special reference to the identification of garden plants, and the preparation of a herbarium is required of students. Soils and fertilizers form a separate course. It includes study of origin and composition of soils; their physics, chemistry and biology, with special stress on their management and improvement. Morphology and physiology form a study of the living plant, its structure, formation and requirements.

Appreciation and use of plant materials are treated in a course that lays stress on the importance of good composition, careful planning and suitable planting of flower gardens. Diseases and pests are discussed in a course teaching the recognition and diagnosis of pests, diseases and pathological conditions, with emphasis on their prevention and control. Ecology, a course concerning the plant in relation to its environment has special bearing on conditions in the Southeast. Field excursions will supplement theory.

The aim is to show the students the beauty that is at their feet daily, and to teach that the humblest cottage can be made a bower of beauty. It's part of the homemaking instruction which every student gets. Dillard is also unique in that both men and women take its homemaking course. (From the *Times-Picayune*, New Orleans States.)

Interdenominational Institute for Chicago Women

By Hazel T. Wilson

The second Interdenominational Missionary Institute in Chicago was held on September 27th and 28th in the McCormick Memorial Y.W.C.A. Three hundred women, leaders of all denominations, were registered and remained throughout the two days for study. The leadership for the conference made it an outstanding event in the Chicago church year and one that should exert far reaching influence on the missionary interest in the churches of the city. Dr. T. H. P. Sailor, of the Missionary Education Movement conducted the adult course on India and Dr. Samuel C. Kincheloe, author of the home study book, "The American City and Its Church," conducted the home adult study course.

The Young People's courses were led by Miss Esther M. McRuer of the Presbyterian Board of National Missions, and Miss Helen Spaulding, National Director of Missionary Education of the Disciples Church. Study materials, home and foreign, were presented by Miss E. May Young of the Missionary Education Movement. Missionaries of all denominations were present to serve as resource people at all seminars. At the luncheon hour on both days interesting programs were presented. On Tuesday, the interest centered around the foreign study topic and Miss Marion Tirsgard of Arrah, India, and Miss Edith Eykamp of Gunter, India, spoke on phases of Modern India. On Wednesday, an interesting program on the Church in the City was presented under the caption "Chicago's Horizons," and emphasizing the outreach of the Church in the City.

A new emphasis was added to the program of the Institute this year in the form of two seminars on Church Unity. The first which centered around the Edinburgh and Oxford conferences was led by Doctor H. Paul Douglas, chairman of the new Commission on Unity of the Federal Council. The second, the subject of which was the approaching Madras conference, was

conducted by George W. Buckner of Indianapolis, and Mrs. O. E. Sardeson of Oak Park, both delegates to Madras.

An outstanding feature of the Institute was a mass meeting for men and women which was held on Tuesday night in the Fourth Presbyterian Church near by. The speaker was Doctor Sam Higginbottom, well known missionary of Allahabad, India. Doctor Higginbottom spoke on the theme, "Thy Kingdom Come," and told of his own important work as well as the mass movements in India. Over a thousand church leaders of the city attended this meeting.

Perhaps the high points of the Institute were the two opening addresses which were given each morning to open the mind and set the key for the sessions which followed. On the first morning Mrs. Sam Higginbottom spoke on India's women and their share in the new India and on Wednesday morning Doctor Arthur E. Holt of the Department of social ethics of the Chicago Theological Seminary spoke on the Church as the only Adequate Foundation for Responsible Living in our Cities. Both were stirring addresses.

At the close of the conference it was unanimously voted to hold the third Institute at the same time next year. It is hoped through such cooperative thinking and studying, not only to create new and greater interest in missions and the World Church, but also to gradually push forward toward the goal of the Women's Department of the Chicago Church Federation which is the creation of a voice of Protestant Womanhood in the city of Chicago.

Mrs. Sylvester Shiele is president of the Women's Department of the Church Federation and Mrs. George R. Wilson is chairman of the committee in charge of the annual Institute.

Book Chat

JAPAN DEFIES THE WORLD, by James A. B. Scherer, LL.D. (**Bobbs Merrill,** $2.50.)

Two books on Japan have recently come to the desk. This one, written by James A. B. Scherer, whose experiences with Japan were more intimate some decades ago when he went there to teach in government universities and came into very close contact with promising students who have since become outstanding national leaders, shows knowledge of old-time Japan, before the recent war days. But the author is persuaded that Japan at heart has always been the type of totalitarian state that produces fascism. Their reverence for, and almost worship of the Emperor, believing him to be divine, is destructive of democracy at its very root. The control of the industrial and economic life of the nation by a small number of families is typically fascist, and gives him most interesting material for his chapter on "The Four Big Families." His figures of the comparative scope of these families in banking, insurance, manufacture, and trading, are astonishing even to Americans accustomed to vast figures in our corporate organizations.

The fundamental friction between the Navy, backed by its navy clan, and the Army, backed in turn by one particular clan, is well drawn and throws light on the continuing jealousy between these two arms of militarism. Apparently the Navy is today hostile to the vast experiment which the Army has undertaken in North China, involving profound risks.

The alliance with Germany and Italy is well handled in his chapter "The Fascist Alliance," and he brings the reader up to date in relating the series of critical incidents that have made Japan, with her ambitious and far-reaching policies for the absorption of all Asia, a present menace to world peace.

One receives the impression that the emphasis of the author on his familiar acquaintance with the Japan of years ago, overweighs the book with discussions of the past rather than adequate treatment of present facts in the war in the Orient. But all friends familiar with Japan will read this book with deep personal interest because its background and local color are so accurately depicted by one familiar through a long life with the people and the problems of Japan.

JAPAN IN CHINA—the other book, by T. A. Bisson (**Macmillan,** $3.00), disregards the details of the backgrounds in former decades, but documents a full story of the encroachments of Japan upon China through the last six years; centers the argument in Japan's necessity to attack China now, before the process of centralization and of effective leadership under Chiang Kai-shek had gone farther. Warned by the kidnapping incident of the rapid strides toward progress, Japan had either to attack or give up all hopes of eventually winning the prize of China's future development.

Both books are clear in their critical attitude, though both appreciate the virtues of the Japanese people and express sympathy for the millions who are now misled into this vast military gamble. Both give evidence of the belief that Japan, in the slang phrase, has "bitten off

more than she can chew," and that eventually she will be unable to defend her conquests because of economic pressure and the comparatively greater forces that will be represented by the combined democracies in conference with Japan before her temporary conquests in North China can be absorbed and digested into actual economic exploitation. All friends of China will profit by reading both books, especially the latter, and in particular Bisson's book will arm them against the very crude but continuous stream of Japanese propaganda that is being distributed by mail to everyone whose name has been acquired through years of careful collection by the Japanese publicity departments.

BREWER EDDY

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CHRIST'S WAY TO INDIA'S HEART, by J. Waskom Pickett. (**Friendship Press,** 150 Fifth Avenue, New York. $.50 cloth.)

The author is a Bishop of the Methodist Episcopal Church. He was formerly Director of the Mass Movement studied under the National Christian Council of India, Burma and Ceylon. His great work, *Christian Mass Movements in India,* is an authority on the subject.

The Foreword in this book is written by the Bishop of Dornakal (V. S. Azariah) who is also Chairman of the National Christian Council of India, Burma and Ceylon. There is a Preface by Secretary William Paton of the International Missionary Council, London.

A region, Andhra Desa, just north of Madras, is used for this special study of Out-castes, particularly of the Middle Class movements in South India.

One of the observations made by the report is that the increased cleanliness of Christians is strongly influencing public opinion in favor of Christianity. The custom of wearing clean clothes to the house of God, for example, generally follows closely upon the establishment of orderliness and reverence in worship.

Another observation is that the growth of the Church is dependent upon the witness of unpaid lay Christians and the recommendation is that all Churches and Missions consider ways and means of securing a large increase in honorary evangelistic effort by laymen.

Dr. Pickett comes to the end of his study seeing more clearly than before that "Christ is the Way, the Truth and the Life for Andhra Desa, the whole of India and the world; also that He is moving now towards sovereignty over the heart of India."

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THE CHURCH TAKES ROOT IN INDIA, by Basil Mathews. (**Friendship Press,** New York.)

In 1937, Basil Mathews published his book *India Reveals Herself* after his first visit to India. The book was excellent for a brief general picture of India. In his next book which is just out after his second visit, he had a special purpose in mind—the purpose he was unable to fulfill in his first book and that was the progress of the Christian Church in India.

The Church Takes Root in India is rather a clumsy title, but I do not think there could be a better one to express exactly what he wanted to present to his readers.

According to the author, and rightly so, real India is not its cities but its villages, because 300 million out of the 352 million population of India live in small villages. He has traveled extensively through the villages all over the country, and has given an excellent picture of the life of the people in the rural areas.

His description of the Caste System in the village, and its advantages and harmony in the daily life of the people is very illuminating. Then he pictures the effect of Western influences on the rhythm of the old system. Coming of the trains and busses has broken down the barriers between towns. The Introduction of modern devices such as electricity, telephones and telegraph, movies and the growth of the cities with their factories and mills have attracted the people out of their quiet village life and created new problems that come with industrialism.

But, on the other hand, the author believes that the country has profited in many ways by Western influences. With the Western influence came in education for both men and women. The government and missionaries have introduced with great effect modern methods in irrigation and agriculture.

The author gives a very vivid description of the outcastes and their place in the community. Describing the caste system and outcastes, the author says, "The inequality that is integral to the present system springs from the Hindu sacred books and their teaching about the Divine Will. The new equality of opportunity will only come from the Christian teaching of the Divine Will of the Father." Christianity, therefore, has been a great attraction to these unfortunate untouchables. The author has discussed the problem of the outcastes not only with the Christian missionaries and workers, but such great leaders like Mahatma Gandhi, and others who are doing quite a lot for the social betterment of these people.

Christianity has not only attracted the outcastes, but hundreds of thousands of higher caste Hindus are coming to the Christian leaders asking for instruction. There is a very encouraging account of the plan and work of the National Christian Council in its activity among the outcastes as well as others. The approximate number that is taken into the Church an-

nually is 200,000. Many Indian Christian leaders are holding responsible places in government offices, schools, colleges, and all phases of civic life.

The author after a very careful observation has suggested from his experience there, what the country needs most and how steps have already been taken toward it. The educational methods of Dr. Laubach and the Project Method of Moga are the hope of the Indian village.

India needs Indianized Christianity. The Indian pastor and his wife are the shepherds and guides of the village. As India is a branch of the universal church, today she is in need of equipped leadership. "The technical skill and the gift of creative organization of colleagues from the West are essential." As the demand is beyond the reach of the Indian Church, she needs Western comradeship in her great task.

Mr. Mathews is a splendid interpreter of my country. He has traveled all over India in her cities and villages. He is thoroughly acquainted with all the problems of India and has personally discussed them with our leaders such as: Bishop Azariah, Mahatma Gandhi, Pandit Jawaharlal Nehru, and others. He is a warm and sympathetic friend of India and has done a wonderful service by presenting in such a fine way the progress of the Indian Church before the Western readers.

DIWAKAR SHANTWAN SALVI

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COLLECTIVISM: A FALSE UTOPIA, by William Henry Chamberlin. (**Macmillan.**)

The democracies, all of them living under some form of individualism or capitalism, are still better off than the collectivist states, insists Mr. Chamberlin. He cites chapter and verse, and makes out a good case for the comparative superiority in economic welfare, in cultural breadth, and in educational progress in the non-collectivist countries. Mr. Chamberlin, whose book, it should be said, was first written in 1936 and has been twice reprinted since, writes out of his twelve years' experience in the Soviet Union and after a shorter period of observation of the workings of the Nazi dictatorship. Not a sympathetic reporter of the Soviet Union, he cuts out savagely at the claims of Communism and makes sarcastic thrusts at the American "intellectuals" who have been insisting that in the new Russia is the land of the Great Promise. (One is at once reminded of Eugene Lyons' similarly adverse report in *Assignment in Utopia*—a much more interesting book, by the way.) Mr. Chamberlin is also vigorously opposed to fascist practices in Germany and Italy. Although he wrote his book in Tokyo, Japan gets practically no space.

The reader easily finds himself saying "yes" to Mr. Chamberlin's argument, for dictatorship is bad wherever it occurs and whatever its declared goal. One agrees that in their methods Communism and Fascism are fearfully alike, and that liberty is always preferable to autocratic rule. We are strengthened in our faith in democracy by this sturdy attack on dictatorship. Those who are anti-collective security in their peace philosophy will like the author's insistence that America shall stay out of the coming war.

Yet throughout the whole book the reader is asking himself: When is Mr. Chamberlin going to make his interpretation of the American scene? When is he going to analyze the collectivist trend in our own country?

Mr. Chamberlin wants a kind of modified capitalism. He pleads for social insurance and a public works program to mitigate the hardships imposed by the depressions inherent in capitalism. He pleads for equal opportunity for all citizens, irrespective of race and religion, class and color, for freedom of expression of dissenting opinion, for adequate trade union organization. He declares our chief problem to be insecurity and mass unemployment. He sees the danger of decay in the excessive concentration of wealth in a few hands. But he makes no bold attack upon the problems which he recognizes, even though he acknowledges that unless we solve them, we may lose democracy. He wants no socialism. He pleads for liberty. But we need more help than that.

Perhaps no reviewer ought to ask that a book be anything else than what its author meant it to be. But the reader would really feel that he is getting somewhere, at least in his own thinking, if Mr. Chamberlin had damned Russia, Germany and Italy in his first chapter and had then gone on to face the task which we, as citizens, face *here* of discovering the contemporary meaning of liberty and of deciding what economic changes should be made for the welfare of our people.

ALFRED SCHMALZ

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A HISTORY OF THE GERMAN CONGREGATIONAL CHURCHES IN THE UNITED STATES, by George J. Eisenach. (**Pioneer Press,** Yankton, S. D., $2.50.) 315 pages.

This book is unique in content, a credit to its author and meets most adequately several specific needs.

Its uniqueness lies in the fact that it is the first published history of German Congregationalism. But unlike most first attempts it deals with its subject matter exhaustively and authoritatively.

The first half of the book tells the story genetically and chronologically. The second part deals specifically with such activities as ministerial training, publication, foreign missionary work, Sunday School, Chris-

tian Endeavor and the Brotherhood Movement. A thoughtful "Outlook and Forecast" and numerous statistical tables of great value close the book.

Mr. Eisenach possesses in an unusual measure the necessary qualifications for his task. He was brought up in one of the strong German Congregational communities in Colorado. He is a graduate of the German Congregational Seminary, formerly at Redfield, S. D., of Carleton College and of the Chicago Theological Seminary, and has spent two years in graduate study abroad. For a number of years he has been serving as pastor of the German Congregational Church at Sheboygan, Wisconsin.

Thus Rev. Eisenach brought to his work the sympathetic understanding and love of his subject matter which only the "insider" can possess. But he also treated his subject with the thorough objectivity and broad vision characteristic of the trained scholar.

This history of the German Congregational Churches in the United States fills two specific needs. First, it tells an important and fascinating phase of the work of the Congregational Board of Home Missions, extending from the forties of the nineteenth century to the present time. The reader is impressed and thrilled by the results achieved through the financial and spiritual resources which the Home Board made available for the German Congregational work. The story and the appended statistics, covering the entire period, show a sound growth of membership, financial contributions and of general church activities. It is very instructive to note that the most momentous growth took place in the comparatively recent period from 1910 to the present.

Second, this record of missionary and ecclesiastical activities extending over the last ninety years is an inspiration to all who love and study the great Congregational work, but especially to the members, pastors and general officers of the German-speaking group. The book tells of many hardships and problems, of disappointments and hopes, of sacrifices and devotion. But its most important and encouraging lesson is that the work of God is going forward today as in past ages, whenever and wherever the children of God do their part.

PAUL SCHUBERT

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THIRD CLASS WORLD, by Marion J. Bradshaw. (Privately printed. Order of Professor Bradshaw, 319 Union Street, Bangor, Maine. $4.00, postage prepaid.)

We are quite enthusiastic over this book and naturally wish that every home and every corner of our Fellowship could have a copy. Its one hundred illustrations taken from the author's own photographs make the de luxe volume of inestimable value, but its 268 pages constitute more than an illustrated lecture.

Its observations, experiences and reflections arising from years of travel are written by a Professor of the Philosophy of Religion. Hence it contains much material for social and political as well as religious philosophy.

The author is a "roving philosopher traveling third class in various lands and observing common man." He trusts that the readers will find the book "full of the joy of living; full of the spirit in which men should travel; and manifestly loaded with an abiding regard for the great masses of common humanity."

He believes that friendliness is among the things contagious in the Third Class World, "as if having little, all is freely shared." We are inclined to agree with him that it is in traveling Third that the national and racial barriers are most easily overcome. In the upper classes one is insulated all too easily.

There are thirty-one chapters, not counting the Preface at the beginning, and the Notes on the Text at the end. The author writes of what he sees of the new efficiency in Russia and of his own mistakes in that land; he describes his experiences there when in the hands of the Soviet police, and sleeps with the lowly on a Soviet Black Sea steamer. He spends a rewarding summer among the "most polite people in the world." He gets behind the walls of old China—and the Oriental mind; he peeks into the most fascinating city in the East (Peiping) and into the superstitions of China. Touching at Manila, attending a Bali wedding in the Dutch East Indies, doing Malaya, Siam and Burma, he comes to India. At Calcutta he beholds Rahu devouring the moon, a total eclipse, and listens to the plaintive singing of the city's marching thousands who would save their moon from the enemy. At Tagore's famous Ashram in Santiniketan he spends an evening with the great poet-philosopher. Then in "quest of the highest" he climbs to Darjeeling and photographs the Himalayas. He sees Delhi, the Taj Mahal, and of course Gandhi—but much more off the beaten tracks in India.

In Palestine the author "riding a donkey upward and following a star" comes to Bethlehem. Over the Athenian Parthenon he finds a mystic light. After that (the actual itinerary is never made important) he somehow or other transports us to the beautiful Yosemite Valley in California, and closes with our beloved America doubly and trebly honored now in his own soul since traveling in other lands:

"America has a precious heritage of freedom. It is not a mockery that Liberty guards our greatest port. . . . There is need of eternal alertness against all plans for reducing us to bondage for our own good. We must prevent the appearance

among us of those censorships which subjugate most of the world, which condemn men to slavish ignorance while prating about protecting their interests. . . . But the possibility of the loss of freedom is not America's only present danger. . . . There is abroad in the Third Class World, deeply rooted in political theory and subtly supported by religion, a growing conviction that democracy is an empty shell unless it makes possible more equality. Democracy as a mere device for sustaining plundering imperialisms is alien to all the aspirations of the Third Class World."

So, we find in this book of travel by a thinker, permeating description and humor, a serious thread of sound reflection which marks the philosophic mind and makes the book of constructive use to the interracial as well as international student.

In the enjoyment of beautiful pictures and other features of a unique book, the average reader will readily forgive the lack of a clear itinerary. To readers giving the cover to cover reading it deserves, this volume will seem a perfect mine of rich ore. Some will find it the best thing of the sort they have ever read.

This pervasive philosophy of religion, by the way, is to be reviewed by Dr. Vernon White.

E. F. B.

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MONKEY VILLAGE, by Margaret Monahan and Mary Entwistle. (**Edinburgh House Press**, London, 40 cents.)

Monkey Village, as a title, gives us a picture of the book before we start. And children who are being properly brought up in the ways of missionary education, will know that a monkey village is probably in India. And then if one is in doubt about the book, there are captivating monkeys and a real Indian brother and sister on the cover. *Monkey Village* is a fascinating story of boys and girls in a village in India whose name means "village of monkeys." It is written for the primary age, children seven to nine years of age, by two of our British friends.

Even grown-ups will be thrilled by the story of Prema's white sari. Fancy the boys earning it for her for the Palm Sunday celebration! The stories are suitable for bed-time serials to be read aloud, or for Sunday use in the primary department for a series of weeks, as well as for the young reader's own enjoyment. In some groups the book would seem too young for the primary age and could be better used with children six to eight. It has an attractive cream and orange board cover, protected by glazed paper, and on its eighty pages are charming pen and ink sketches of such important things as the monkeys, the twins, the palm branches, the Festival of Lights procession, and Sally who was a foreigner. Both back and front covers are gaily illustrated, too, so that it would be an attractive gift for a child's Christmas.

AGNES KELSEY SHUTE

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Books Received

RELIGION AND PUBLIC AFFAIRS. Professor Harris Franklin Rall, Editor. (**Macmillan**, $2.00.)

Roger Baldwin, George Albert Coe, Heber Blankenhorn, Abraham Epstein, Edgar Sheffield Brightman, Samuel Guy Inman and S. Radhakrishnan join Dr. Rall in this contribution to a vital subject, and they do so especially in honor of Francis John McConnell on the occasion of the 25th anniversary of his service as Bishop of the Methodist Episcopal Church.

THE CHRIST, by A. Wendell Ross. (**Revell**, $2.00.)

A Kansas preacher draws strong lessons for the Church as it faces the evils and hypocrisy of today. It has a soul-searching effect upon the reader—but enhances the glory of Christ as Savior.

A NEW APPROACH TO THE OLD TESTAMENT, by C. A. Alington. (**Harpers**, $2.00.)

This is an interpretation of the Old Testament as "prophetic religion," the Prophets supplying the key for the unlocking of the Old Testament treasuries. The book is an expansion of some well received broadcast talks.

THE CHILD'S WORLD IN STORY-SERMONS, by Howard J. Chidley. (**Revell**, $1.50.)

This vigorous minister of Winchester knows how to preach, and while we don't happen to know the effect of these stories upon *children* we do know that they appeal to adults. And we guess that they would never have appeared in print had they not proved effective with the young.

REVELATION: A SYMPOSIUM, edited by Professor John Baillie and Rev. Hugh Martin. (**Macmillan**, $2.50.)

Six different angles and six different communions are here represented by Bishop Anlen of Sweden, Professor Karl Barth, Professor Sergius Bulgakoff, Rev. M. C. D'Arcy, S. J., Professor W. M. Horton, and the Archbishop of York. T. S. Eliot, Litt.D., Editor of *The Criterion*, helps to make clear to the "lay mind" the reasons for the relevancy of this discussion at this time.

ILLUSTRATED HYMN TALKS, by Stella O-Barnett. (**Revell**, $1.25.)

This suggests through the drawing of simple colored chalk pictures how to illustrate familiar songs both religious and secular. It is especially helpful to leaders, teachers and directors of work among children and youth.

Personnel of the Boards

John Stene

JOHN KENNISON STENE of Kingston, Rhode Island has been appointed for a three-year term as teacher of chemistry, physics and mathematics in the American College, Tarsus. His father, a Minnesota man of Norwegian descent, is a member of the Rhode Island State College faculty, and John received his Bachelor of Science degree this year from that institution, having taken the course in Mechanical Engineering. In the college he was active in games, in the Glee Club, president of the College Weekly staff, president of Student Christian Fellowship.

As so often happens, it was a summer conference, in his case the conference of the New England Christian Student Movement, that began his conscious Christian development, and a realization that Christianity is world-wide, and a desire to see the true vastness and meaning of the Christian life has led him to offer himself for mission service.

• • •

Marie Crosby

MISS MARIE CROSBY arrived on her second furlough in August, coming from Sachikela, West Africa Mission, where she has been specializing in the training of young Umbundu women in homecraft. They are given practical experience in hygiene, diet, cooking, gardening, and basket-making. They are prepared to run their homes in the villages, where the women plant and care for the vegetable gardens that feed the families, the men raising wheat or corn to sell.

Miss Crosby has also conducted summer camps for these girls who love this change from their laborious life. There they have games and hours of singing besides studying the Bible and receiving homecraft training.

Until a year ago Miss Crosby was located at Dondi, where she cared for the bookkeeping and other office work of the station, taught classes in accounting, typewriting—and Bible! odd combination—and supervised the tailoring department in Currie Institute, where the boys made and sold quantities of clothing. She also, there and in Sachikela, toured the villages when she could, getting well acquainted with the people and their home conditions.

A Nova Scotian, she graduated from a business college in 1916, had two years of experience in a business office and seven in the Missionary Education Department of the M. E. Church in Montreal before going to Africa under the American Board in 1927. Her headquarters are with her mother in Toronto.

• • •

Mary Thomas

MISS MARY THOMAS, R.N., came on her last furlough the same year and on the same ship that Miss Crosby did, having gone to Africa the same year, 1927. She has been located in Bailundo, later, since 1934, in Dondi, West Africa, during her two terms of service, though part of the time she was loaned to the Canadian Board, which divides the work of this Mission with the American Board.

She trains Umbundu nurses and supervises them in the mission hospital. Last year four nurses were graduated and at once found positions in Means School for Girls, the Lutamo School with its 250 students, the Bailundo area, while one was kept to aid in the work of the Dondi hospital—she was engaged to a young man also in the medical work, a former Currie Institute student. Six applicants took the place of the four graduated. One was the young wife of a man who came to the Course for Medical Assistants; they will later be missionaries in another part of Angola. Another came from Lubango, far to the South. Last November there were, including these, ten nurses in training, and eight young men in training to become Medical Assistants. There were a thousand students in the schools of the neighborhood, and all had the yearly health examinations.

Miss Thomas had last year a four-day trip to San Salvador to attend the fourth annual meeting of the Angola Medical Association, when there were five days of interesting contact with the work and workers of the English Mission.

While in Bailundo, Miss Thomas was alone for some time, that is, without a physician to work with, so that she had the sole responsibility for many thousand treatments; she had two native helpers. She has made trips to outstations, and assisted in baby clinics.

A Huron College (Huron, S. D.) alumna, Miss Thomas taught five years, then took her nurses' training in the Iowa Congregational Hospital and did private nursing for three years before her appointment by the American Board. Her present headquarters are with her mother in her home at Carthage, South Dakota.

• • •

Sarah Field

MISS SARAH FIELD of the staff of Kobe College, Kobe, Japan, came home on furlough late in July. She went to the field in

1917, but before beginning teaching in the college, responded to a call from the American Red Cross and helped run soup kitchens in Vladivostok for eight months. In the College she has headed the Foreign Domestic Science Department, has acted as dietitian in the summer camps, and has kept in close contact with her girls after graduation.

"She puts her whole soul into her homemakers' course and makes it a spiritual as well as a technical opportunity for the students," wrote someone early last year.

A graduate of Iowa State College, she earned her Master of Science degree there in 1930, her thesis being on the subject of seaweeds as food, and she spoke before classes and seminars about goiter and the use of seaweeds that contain iodine. She was given the honor of membership in Sigma Delta Epsilon for graduate women in science.

She is at home this furlough in Burlington, Iowa.

• • •

Elvesta Leslie

MRS. ELVESTA THOMAS LESLIE, now on furlough from Istanbul, Turkey, has the title of Mission Treasurer's Assistant, but, besides the many financial matters she handles, she gives missionaries help in travel and vacation plans and shops for the workers in interior stations far from European stores.

She is very much a daughter of Michigan, having been born in Northport and graduating from Olivet College, after which she taught five years in a high school of the state. She married Francis H. Leslie in 1913 and went with him to Turkey; he died in 1915, and two years later she brought her little girl to this country and until 1923 worked in the Federal Reserve Bank in Chicago. She made her home in Hinsdale, Illinois, and joined the Union Church there.

In 1923 she was reappointed to the mission in Turkey as there was an imperative demand for the filling of a vacancy. Her daughter, Elizabeth, graduating from Olivet College two years ago, went to Turkey to teach under the Y.W.C.A. and recently married an English business man, John E. Seager.

In the quarter century since Mrs. Leslie went first to Turkey, what tremendous changes she has seen in the political, social and religious setup of the country! It is now a republic; church and state have been divorced; women have been given the suffrage and opportunity to receive modern education, earn their own living and follow satisfying careers. And American schools and hospitals have coöperated with this forward movement and are interpreting to the people the finer things of the spirit.

• • •

John Marsh

REV. AND MRS. JOHN SAWYER MARSH arrived in September from Mt. Silinda, East Africa, and expect to study at Hartford Theological Seminary. Mr. Marsh has been in charge of the training department of Mt. Silinda Institute and also in charge of eleven of the mission out-station schools (there are twenty-eight; Arthur Orner has charge of the Chikore circuit) examining the pupils in all their subjects for passing grade.

There has been a good deal of new building going on in that station the past year: a Nurses' Home opening with a very impressive service on a Sunday afternoon and in constant use since; and a fine Girls' Hostel with two large dormitory rooms, a study hall which could be an assembly room for two or three hundred, and other rooms. Funds were provided by Dr. Willis F. Pierce of California who has provided so many buildings of late years for American Board missions.

Mr. Marsh is the grandson of an American Board missionary and his father was a mission teacher. He took his Bachelor's and Master's degrees at Yale and his B.D. at Hartford. Mrs. Marsh, Dorothy Van Wie of Meridale, New York, is an Elmira College and Hartford Seminary alumna. They were married and went to Africa in 1926.

• • •

Emily Hartwell

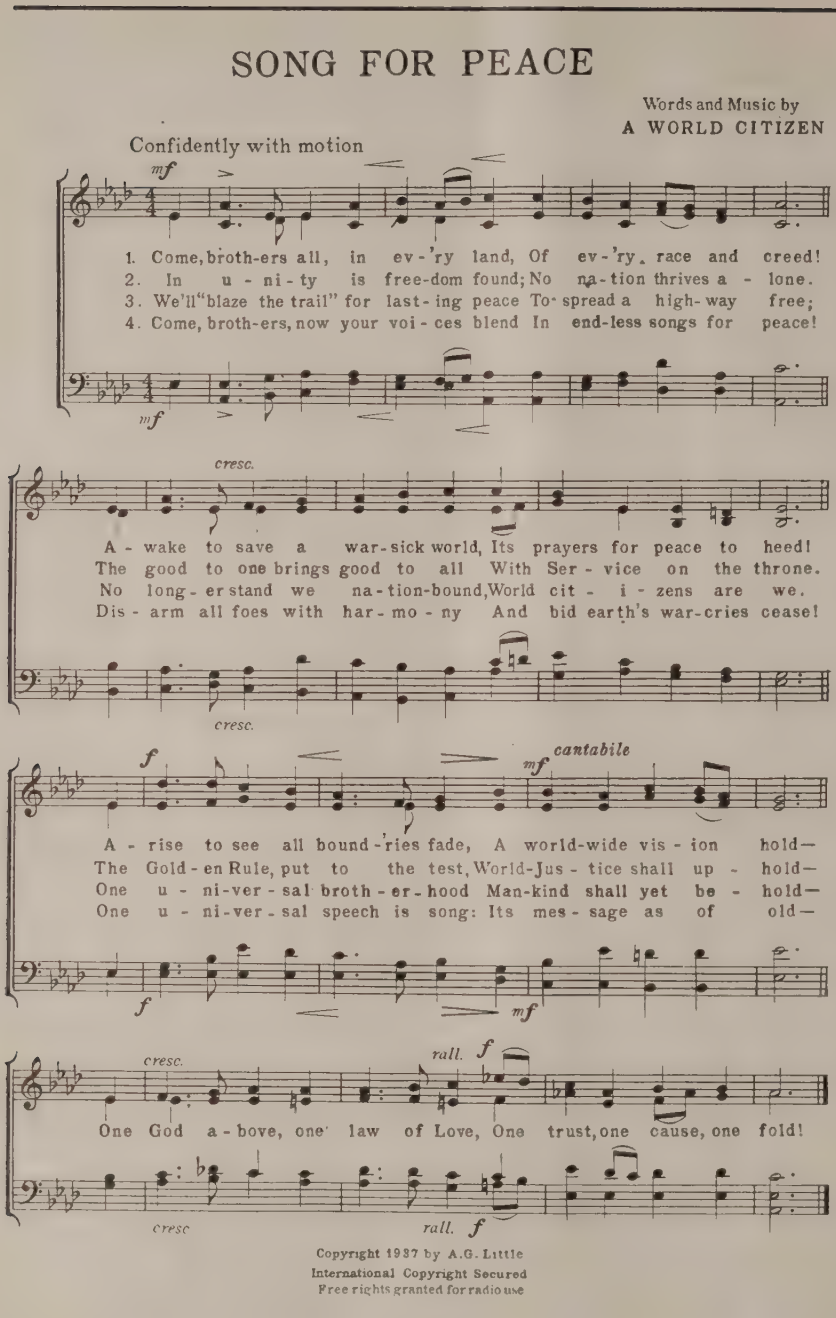
MISS EMILY S. HARTWELL, who has just come to America, was born in the Foochow Mission, and has spent her life in service for women and school boys and most especially for the orphans of that great city in South China. She was for many years identified with the work of Foochow College, and also did a great deal to build up the Woman's Bible School. After the establishment of the Chinese Republic in 1911 she started special religious work among the Manchu community in Foochow, and saved many of them from the extermination which threatened so many other groups of these descendants of the old conquerors of China.

Since her retirement from active service with the American Board she has organized and developed the great enterprise of the *Christian Herald* Orphanages and Industrial Homes in Foochow City, the South Side (Foreign Settlement), and at Pagoda Anchorage and Sharp Peak Island. She has been unusually successful in securing large gifts from the local Chinese officials for the support of the orphanage work, as well as maintaining the interest of many Americans through her correspondence in the *Christian Herald* and by her personal visits. Although well past retiring age she is still active and successful in promoting and developing this great humanitarian enterprise.

GEORGE W. HINMAN

To Sing, Share, and Send

●


SONG FOR PEACE
Words and Music by
A WORLD CITIZEN
Confidently with motion
mf
1. Come, broth-ers all, in ev-'ry land, Of ev-'ry race and creed!
2. In u-ni-ty is free-dom found; No na-tion thrives a-lone.
3. We'll "blaze the trail" for last-ing peace To spread a high-way free;
4. Come, broth-ers, now your voi-ces blend In end-less songs for peace!
cresc.
A-wake to save a war-sick world, Its prayers for peace to heed!
The good to one brings good to all With Ser-vice on the throne.
No long-er stand we na-tion-bound, World cit-i-zens are we.
Dis-arm all foes with har-mo-ny And bid earth's war-cries cease!
f
mf
cantabile
A-rise to see all bound-'ries fade, A world-wide vis-ion hold—
The Gold-en Rule, put to the test, World-Jus-tice shall up-hold—
One u-ni-ver-sal broth-er-hood Man-kind shall yet be-hold—
One u-ni-ver-sal speech is song: Its mes-sage as of old—
rall.
One God a-bove, one law of Love, One trust, one cause, one fold!
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MADE IN U.S.A.

This song was first used in Concord, N. H., on December 30, 1937, as a special feature on a program of the New Hampshire State Symphony Orchestra. It was sung by a chorus of thirty, dressed in the costumes of twenty-four nations.

The groups representing these nations were introduced one by one; after which the entire chorus marched into formation under an archway of flags of many countries while the orchestra played the music of the song.

Preceding the singing, a little child, appropriately dressed to symbolize Peace, was placed upon a throne directly in front of the chorus.

As an encore, the entire audience sang the last verse with the chorus. Then the orchestra repeated the music while the chorus marched out through the archway.

We use the song with the permission of the one who wrote both words and music. Inquiries should be addressed to Miss A. G. Little, 233 Pleasant Street, Concord, New Hampshire. Copies, 5 cents, net, each; 3 copies 10 cents; 10 copies and over, 2½ cents; 100 copies, $2.00.

This, That, and the Other

Before

Paint and Light in Georgia

In the rural South religious fervor is increasingly expressing itself in paint. Our pictures show the Hebron Church at Crest, Georgia, before and after it was shingled and painted. The pastor, T. L. Leverett, writes that he cannot report an increase in membership but that the church has gained greatly in self-respect and in the respect of the community.

The second picture shows light wires running into the church. Formerly the only illumination available at night was provided by the lamps which the people brought with them from their homes. Thanks to rural electrification, two of the neighbors have current, and they have put the church on their meter! One is a Nazarene and one a member of no church. It is planned to beautify the grounds with shrubbery in the spring.

And After

Boards Remembered with Bequests

Under the will of Miss Katherine Louise Peck of Waterbury, who died during August at the age of 93 considerable sums of money will ultimately become available for the missionary work of our churches. A trust fund of $20,000 for the benefit of Miss Susan A. Peck will be divided after her death between the American Board, the Home Missionary Society, the American Missionary Association and the Board of Ministerial Relief. After the death of Miss Isabel C. Lawton $5,000 will be paid to Tougaloo College. The Home Missionary Society also receives an outright gift of $5,000. The residue of the estate is to be divided between the American Board and the First Congregational Society of Waterbury.

The Preacher Can "Take It"

"I admit it! I worked a week in the harvest field this month as my contribution to the budget. The week confirmed me in my previous conviction that by talent and training I am a preacher. But these men had to be shown. Now that the word is out that the 'preacher can take it,' I hope that many of them will respond to the call of the budget."—*An Oklahoma home missionary.*

"Preachers' Sons and Ministers' Daughters"

In the Fall of 1937, a group of ministers' daughters and sons met together with not too serious a purpose in mind. Continuing these meetings from time to time with invited guests of prominence joining with them, led to an idea that a Society of Children of the Clergy could be organized along lines of real usefulness.

The idea grew with the result that plans are being laid to make the group a national one. The achievements of children of the clergy seem to be of general interest and become even more interesting when written about and discussed by such children as Bruce Barton, Pearl Buck, Dr. Ellsworth Huntington, Dame Sybil Thorndike, Dorothy Thompson, Katherine Haviland-Taylor.

The program includes the following:

1. Recognition of outstanding achievements of D's and S's of the Clergy.
2. The accumulation of a Fund for educational and philanthropic purposes.
3. A desire to promote the spirit of interdenominational fellowship leading to Church Unity.
4. To foster a closer understanding among nationals of other countries residing in the United States. In particular, the Society feels that its greatest good can be accomplished by coöperating with organizations already doing work in the field—namely, the Institute for International Education and Refugee Committees.

Mrs. Rebecca Trauger Hulbert, a minister's daughter, has taken over the Society's directorship. The Society with its headquarters at Hotel Barclay, 111 E. 48th St., New York—hopes to justify the words of Bruce Barton "That all the money the Church ever made would have been well invested had it done nothing more than to enable preachers to have children."

An early publication to be called "The Voice of D's and S's of the Clergy" is under consideration. It is urged that any matter pertaining to the interests and advancement of the Society through such a magazine, be forwarded the director who will gratefully acknowledge same.

"In the Crowded City"

This new stereopticon lecture dealing with the study theme of the year, "The Church in the City," has been prepared by the Board of Home Missions. Instead of trying to cover the country geographically it deals with the effect of city life upon men and women and the way in which the church can meet their spiritual needs. To this is added a brief summary of what our churches are doing in our cities through the city unions, the state conferences, and the Board of Home Missions. The lecture consists of thirty colored slides all made from recent pictures. It is now available for the use of the churches through the depositories in New York, Boston and Chicago.

Betwixt the Rich and the Poor

"If the rich are going to leave us because of the Gospel we preach and if the poor pass us by because religion is too expensive, who is there left to build our churches? I have often felt that the church costs too much to allow the poor to participate in its program. We need a prophet of a religion, who can develop a great religious movement serving people of the countryside and the poorer districts who have no Sunday clothes, a movement that can get along without expensive equipment and a paid ministry. While we are waiting for that prophet, we will make the church as we find it as efficient in service as we can." So writes one of our Western superintendents.

Progress at Tougaloo

Tougaloo opened with an enrollment of 135 in the College of Liberal Arts as compared with a peak enrollment of 120 for the last academic year. The freshman class numbered 59.

Miss Mildred Aileen Thomas, who holds her A.B. from Mount Union College and her A.M. from Ohio State University, has been added to the faculty to teach Freshman and mediaeval English. Last year Miss Thomas taught at Talladega. She takes the place of Mrs. Bessie B. Brumig, who resigned after nine years of service to enter the vocation of home making.

Mr. Clifton U. Scott, Bachelor of Science in Manual Arts and Construction from Hampton Institute in 1937, has assumed charge of the Manual Training Department for boys. As assistant superintendent of buildings and grounds he will also have charge of the general repair of college buildings.

For a part of the first semester Dr. Boris Pavlov of Prague, Moscow and Shanghai will be on the campus as special guest lecturer in the departments of Economics and History. He was formerly consul for the Soviet government at Shanghai. He is at present a political refugee.

Tougaloo has received the grant of five additional NYA scholarships to be used to further its plans for community service through the better adaptation of its elementary practice school to the needs of its constituency.

Raising the Debt of Honor Quota

Harvey A. Lyman, home missionary pastor at Grand View, Idaho, writes: "By vote of the church we coöperated in the Debt of Honor Campaign, the pastor being chosen to make the canvass. I realized this would require much time and effort but was anxious that it be successfully accomplished. I was aware too, that I would visit certain parts of the valley that hitherto I had not visited.

"In carrying out this project, I travelled about three hundred miles in various ways, by bus, hired auto, on horseback and on foot. In one or two instances the expense almost equalled the amount of the pledges secured. But every resident member was given an opportunity to help in this commendable undertaking, and in most cases I was cordially received. Five non-members contributed. Forty-three pledges were made varying from one to twelve dollars.

"The total subscription exceeded our quota of eighty-four dollars and more than half this amount has been sent the New York Treasurer. In the canvass I entered several homes for the first time. In one of these, an old lady member in making her contribution to the fund said: 'I give this in memory of Mr. Mason,' (pastor for thirty-five years of our church at Mountain Home, twenty-eight miles distant). 'He preached the funeral sermon for my son, years ago.' "

A Roman Catholic Tribute

It is reported that recently the Roman Catholic Archbishop of Madras, India, made this significant statement:

"A lesson may perhaps be learned from what the Protestants are doing in this country. Their phenomenal increase in numbers during the last fifteen or twenty years, notably in the Telugu country, the Punjab and the United Provinces, is not a little due to the missionary action by the *elite* they have succeeded in forming among their converts.

"From their colleges and their training institutions they have recruited hundreds of capable and intelligent workers for purposes of propaganda. Their publications reach many leading Hindus; and what knowledge most educated

Hindus possess of Christianity is drawn from Protestant sources.

"It is from their versions of the scriptures, and other religious writings of theirs, that Gandhiji and Dr. Rabindranath Tagore and other prominent leaders in the country quote when references are made to Christianity."

Daniel Hand Educational Fund for Colored People

Total Income received from investments, from August 31, 1938	$20,112.64
Month of September, 1938	3,340.48
Total for 4 months ended September 31, 1938	$23,453.12

American Missionary Association Division
The Board of Home Missions of the Congregational and Christian Churches

WILLIAM T. BOULT, *Treasurer*

In Memoriam

President William Goodell Frost

The death of former president W. G. Frost of Berea College on September 11 in Berea, Kentucky, at the age of 84 removes one of the educational giants of the Southern mountains. Under his leadership the enrollment of Berea College increased from 375 to 1218 and its assets from $226,000 to $12,095,000. This was accomplished during a period of 28 years.

William G. Frost was born in the Congregational parsonage at LeRoy, New York, in 1854. He graduated from Oberlin, where he taught Greek from 1877 until 1892. His parents were ardent abolitionists; he was an early and uncompromising prohibitionist.

Beginning in 1892, Berea was expanded from an academy and classical college until it included a normal school, a Foundation School for the training of illiterate adults and an Institute for Vocational Training. When the Kentucky legislature forbade the teaching of Negroes and whites in the same school President Frost raised $400,000 to establish Lincoln Institute for the colored students who had formerly been trained at Berea.

Under his administration the students were enabled to earn the greater portion of their expenses by manual labor. Living expenses were kept down to $1.50 a week. During his earlier years at Berea he would open the college in the fall and then depart for the North to raise money for its maintenance and expansion. He retired from the presidency of Berea in 1920 because of ill health but continued to write and speak on its behalf.

Edward Goodbird

Born in 1871, Edward Goodbird was one of the last of his people to undergo the tortures of the old Indian ceremonies. Under the tutelage of Charles L. Hall and his son, Robert D. Hall, he became a Christian. For twenty-five years he was pastor of the Independence Church, from whose steeple the old bell of the Broadway Tabernacle still calls the people to worship.

Goodbird went about doing good. In the face of trouble and bitterness he had the grace to bring peace and friendliness. He welcomed each new day with prayer and meditation, always remembering the needs of his people.

At the thirteenth annual fellowship of the churches of the Fort Berthold Reservation he gave a stirring message, closing his last devotional period by saying, "I leave these words with you, for I shall not speak again." The next afternoon he suffered a stroke. Sunday morning his people gathered to sing hymns about his bed. They thought that he was unconscious, but after they had sung the Doxology he started to give the benediction. He could not finish. Those were his last words.

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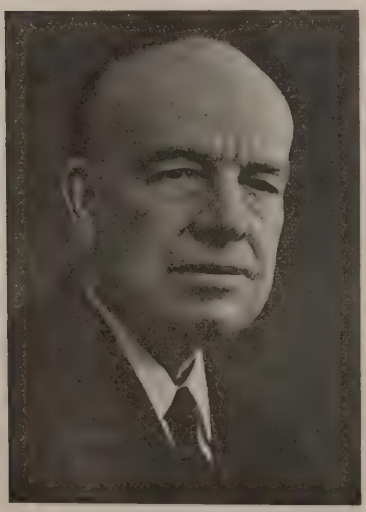
John S. Porter

Word came to America by cable that Rev. John Solomon Porter died in Prague on September 6, 1938, at the age of seventy-six. He had had a serious operation and had not been able to recover from it. The final cause of death was heart weakness.

Mr. Porter went out to Bohemia as a missionary of the Board about forty-seven years ago to bring much needed reinforcement to Dr. A. W. Clark. In 1932, at the age of seventy, he retired as an active missionary but he has remained on the field. He was the last member of the old Austria Mission.

The year of his retirement coincided with the sixtieth anniversary of the beginning of the work of this Mission and the Czechoslovakian churches at that time, largely as a result of the stimulus Mr. Porter gave them, became independent of further annual grants from the Board. It is notable that the initiative in this matter came from the field. In suggesting that they were ready to become independent of further Board grants the churches asked the Board for a final gift of $25,000 to match a similar sum that they were raising on the field as part of their anniversary celebration. This amount was to be used in part to aid in building chapels and in part as a fund from the interest of which maintenance grants might be made to new churches.



Rev. John Porter

Mr. Porter himself subscribed the first $1000 toward the Board's share of this fund. Other friends of Czechoslovakia in America gave generously. It was a time of great difficulty for the Czechoslovakian churches in America but they contributed toward this fund, while the Board also took a share. In these various ways something over $20,000 was sent out to these churches as a final contribution. Aside from this they have been entirely independent of Board grants since 1932 and are going forward on their own resources with impressive strength. This coming of age of the Czechoslovakian churches may well be considered the crowning achievement of Mr. Porter's life.

Nevertheless, in his "retirement" he has continued to be in great demand in these churches for every sort of service. He was on their strong Executive Committee and was the spiritual head of the Deaconess Home in whose building he lived. He was also called upon for preaching, for consultation, and for all sorts of Christian ministry. When I was among the Czechoslovakian churches in 1935 it was heart-warming to see the love and respect in which Mr. Porter was held by them.

An indelible impression that visitors to these churches receive is of the simple, vital, joyous reality of their religious life. This is without question in large measure due to their own leadership but it is entirely in accord with Mr. Porter's own Christian character and experience and there can be no question that these churches bear the marks of his Christlike personality. They are his living memorial.

The funeral service for Mr. Porter was conducted by Pastor Urbanek and Pastor Stifter, two of the outstanding leaders of the Czechoslovakian churches and his ashes were buried alongside of his wife's in the Smíchov cemetery in Prague where the bodies of other missionaries lie. He is survived by his son, the Rev. Ray Livingstone Porter of Clarkdale, Arizona, and his daughter Margaret who is the wife of the Rev. Mr. Zelinka of the Czechoslovakian churches.

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Ralph R. Davidson

Arthur Lincoln Gillett

On September 9, at Ogunquit, Maine, one of the American Board's distinguished Corporate Members-at-Large passed away. For over forty-one years he had served the Board in that capacity, having also been a member of the Prudential Committee for nineteen years.

Dr. Arthur L. Gillett will be remembered by those who worked with him in mission board administration as a man of traditional New England sturdiness and reliability; keen penetrative mind, balanced judgment; broad Christian views and loyal devotion to duty. Very few men of his day made a more substantial contribution to the business of administering missions—and his day was the "Golden Age" of the enterprise.

Dr. Gillett retired in 1928 from the Department of Philosophy and Religion of Hartford Seminary after forty years of service. He resigned from the Prudential Committee, May 1, 1925, but wished to remain a Corporate Member of the Board.

He died at the age of seventy-nine. He leaves a widow (second marriage) and a son, Frederick, of California.

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The Chronicle

APPOINTMENT

Miss Elizabeth S. Halsey of New York City for a three year term as teacher in the Inanda Seminary, South Africa Mission.

FURLOUGHS AUTHORIZED

Miss Anne B. Kelley, Miss Constance Buell, Miss Helen Dizney, Miss Mary L. McClure, Rev. and Mrs. Samuel H. Leger of the North China Mission, beginning July, 1939.

Dr. and Mrs. Hugh L. Robinson and Rev. and Mrs. Earle H. Ballou of the North China Mission, beginning June, 1939.

Miss Edith Husted and Miss Katherine Fanning of the Japan Mission, beginning July, 1939.

Rev. and Mrs. Azel A. Martin of the Madura Mission, beginning in the spring of 1939.

Rev. and Mrs. Samuel J. Curtis of the East Africa Mission, beginning in April, 1939.

Rev. and Mrs. Merlin W. Ennis of the West Central Africa Mission, beginning in the spring of 1939.

SAILED FOR THE FIELD

Rev. Harold S. Matthews from San Francisco, September 8, returning to the North China Mission.

Miss Kathryn Howard from Boston, September 8, joining the staff of the

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Miss Alice E. Murphy from San Francisco, September 9, returning to the North China Mission.

Miss Martha Wiley from Vancouver, October 1, returning to the Foochow Mission.

Rev. and Mrs. Walter C. Tong from Vancouver, October 1, returning to the Philippine Islands.

ARRIVALS ON THE FIELD

Miss Valley L. Nelson in Tunghsien, China, May 8, returning to the North China Mission.

Miss Laura D. Ward in Foochow in August, returning to the Foochow Mission.

Miss Marion E. Kane in Kobe, Japan, September 2, returning to Kobe College.

Mrs. Lyle D. Woodruff in Sofia, Bulgaria, September 3, returning to the Near East Mission.

Miss Gladys E. Lucas in Istanbul, Turkey, September 10, returning to the Near East Mission.

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ARRIVALS FROM THE FIELD

Rev. and Mrs. John S. Marsh of Mt. Silinda, Rhodesia, South Africa, in New York, September 19.

Mrs. Elvesta T. Leslie of Istanbul, Turkey, in New York, September 25.

Miss Lucia E. Lyons of Tehsien, North China, in Vancouver, October 4.

Dr. and Mrs. H. Veazie Markham of Dondi, West Africa, in New York, October 5.

DEATH

Rev. Edward Goodbird, Indian pastor, on August 29, Fort Berthold Reservation, North Dakota.

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